

THE WHOLE BOOKE

OF PSALMES, COLLECTED IN-
TO ENGLISH METRE BY T. STER-
NHOD I. HOPKINS AND OTHERS, CONFER-
red vvith the Ebrue, vvith apt Notes to syng them
vvithall. Faithfully perused and allowed according
to thorder appointed in the ~~Parliament~~

IAMES V.

IF ANY BE AFFLICTED,

*let hym praye, and if any be
mery, let hym syng
Psalmes.*



AT GENEVA,

PRINTED BY IOHN CRESPIN.

M. D. LXIX.

T. H. S.

WHOLE BOOK

FOR THE USE OF
THE
SCHOOL
OF
THE
CITY
OF
NEW
YORK
1852



1852

THE
CITY
OF
NEW
YORK

1852



AT
NEW
YORK

PRINTED BY JOHN GARDNER

1852



A TREATISE MADE BY ATHANASIUS THE GREAT, VVHERIN IS SET FORTH, HOVV, AND in what manner ye may vse the Psalmes, according to thaffeete of the minde: of gladnesse, or sorow: accordingly. which Psalmes ye shal vse for prayer, which for thankesgeuing, vvhich for rehe- arsall of Gods vvonderfull actes, to the prayse of his name. Also ye may see in them, hovv God hath holpen his chosen people from time to time, and neuer forsoke them.

If the whole Scripture vni-
uersallye, is as it were a di-
uine maistris, teaching
both vertue & true fayth:
but the booke of the Psalmes
hath ouer & besides
that in a maner an expresse
image of the state & con-
dition of soules. For as he which goeth to a
kyng, to p[ro]fer his behauiour, & setteih
in order his wordes, least he should be counted
rusticall & rude: so this diuine booke, fyrst by
chose of all motions, wherewith the soule is affe-
cted, warneth them, frameth and instructeth by
diuers formes of speaking, all such as couer ver-
ue, and desyre to knowe the life of the Sauiour.
It is easie therefore for every man to finde out
the Psalmes, the motion and state of his owne
soule and by that meanes, his owne figure and
proper erudition.

More ouer with what wordes he may please
God, and with what wordes he may correct
hym selfe, and geue God thanks, least if he
speake that thyng whiche is not leetfull he fall
into impietie. For not alone of dedes, but also
of euery worde must we geue accounte before
the iudge. Wherefore if thou wilt pronounce
any man happy and blessed: thou hast how and
wherefore, and whom thou mayest call happy, in
the Psalmes, as you may see in the first Psalmes,
33. Psalmes 41. 113. 126. 128. Psalmes.

If thou wilt complaine of the laying awaie
of the Iewes against the Sauiour, say the secōd
Psalmes.

If thyn acquaintance persecute thee and
many rise agaynst thee, thou hast the thyrd
Psalmes.

If thou being troubled on this sort, hast cal-
led vpon the Lorde, and because he hath heard
thee, thou wouldest geue hym thanks, sing the
4. and 125. Psalmes.

If thou perceauest wayte to be layde for thee
of euil willers and desierest that thy prayer
should be heard, sing the 5. Psalmes.

If thou feelest the threatenings of God, and

therby perceauest thy selfe to be dismayd, thou
mayst say the 6. and 37. Psalmes.

If any consult or conspire against thee, as A-
chitophel agaynst Dauid, and some man tell it
thee, sing the 7. Psalmes.

When thou considerest the grace of our Sa-
uiour euery where spred abroad, and mankynd
restored vnto health, then if thou wilt talke to
the Lord, sing the 8. Psalmes.

If agayne thou wilt sing of the wonderous
workes of God, geuing God thanks, thou hast
the 8. Psalmes, and the 28. Psalmes.

If thou wilt haue thyn enemy stopped and
driuen backe, and neuertheless the creature to
be faced, not trusting in thy selfe but in Gods
sonnes, say the 9. Psalmes.

If any man will make thee afraide, thou wilt
trust in the Lord, sing the 10. Psalmes.

If thou see the pride and malice of manye
to abound, so that nothing which is good, &
Godly is regarded amongst men, flye thou vn-
to the Lorde and saye the 11. Psalmes.

If the lyings in wayes of enemyes continne
still, do not forget thy selfe as though the Lord
set nought by thee, but call vpon the Lord, sin-
ging the 16. Psalmes.

If thou heare any man blaspheming and
speaking ill againste the prouidence: be not
thou partaker of their wickednesse, but flyng
vnto God, saye the 14. Psalmes, and 53. Psalmes.

If thou wilt knowe after what fort the life
of a citizen of the kingdome of heauen is, sing
the 15. Psalmes.

If thou hastte neede of prayer for them whi-
che withstand thee and compasse thy soules
about, sing the 17. Psalmes, and 86. 89. and 143.
Psalmes.

If thou wilt know how Moyses prayed, thou
hast the 90. Psalmes.

If thou art escaped from enemyes, and deli-
uered from them whiche persecute thee, sing
the 18. Psalmes.

If thou marueilest at the order of thyngs cre-
ated, and the grace of the diuine prouidence,

Exhortation
A treatise for the

sing the 19. 26. 27. Psalme.

If thou seest any men troubled, comfort the, and praying for the, say the wordes of the 20. Psalme.

If thou seest thy self kept of the Lord and that thou prosperest, reioyce and sing the 23. Psalme.

If thine enemies rush vpon thee, lift vp thy soule to god and say the 25. Psalme, and thou shalt see them worke wickednes in vayne.

If thine enemies perseuer and continue and with bloody hands seeke to seduce thee or kil thee geue not iudgement vnto man, for all humane things are suspect. But regulating god to be iudge, who is thonly iudge, say the 26. Psalme, and 35. 34. Psalmes.

If thine enemies cruelly curse thee and multiplye, as it were an hostie with despise: feare not, nor more the though thou were nothing in daunger at all, and sing the 46. Psal.

If againe they be impudent, which lie in waite, set thou nothing by them, but sing vnto the Lord that which is in the 47. Psalme.

If thou wilt know how thou ought to go vnto the Lord, when thou wilt geue him thanks: playnly thou shalt vnderstand and sing the 48. Psalme.

Furthermore when thou renewest thy house and soule, which receiue the Lord, & the sensible house in which thou bodely dwellest: geue thanks & say the 49. and 127. Psalme.

If thou see thy kinsmen and frends hate thee for the truth: leaue not of thy loue, neyther feare such aduersaries, but think what is to come, and sing the 31. Psalme.

If thou seest them that be christened, deliuered from the corruptible birth, marueiling at the deuine bounteousnes, sing the 31. Psalme.

If thou wilt singe with the iust men, and remembering them which liue aright, sing the 33. Psalme.

If thou hast fallen amongst enemies, and wisely escaped them, and fledde from theyr snares, and therefore wilt geue thanks, call together the mecke and sing with them the 34. Psalme.

If thou set the wicked strine to doo mischief, thinke not that sinne is naturallie in them, as certaine heretikes helde an opinion; but say the 36. Psalme.

If thou see the euill worke vnrighteousnesse and beare them selues losly against the lower sort, and desirest to warne some thereof, sing the 37. Psalme.

If thou hast determined to take hede vnto thy selfe, and seest the aduersary, lying in waite, who is most earnest agaynst such and wouldst arme thy self agaynst hym, sing the 59. Psalme.

If thou seest many poore men and beggers and wouldst pitee them: thou mayst both trye them which are not pited already and exhort other to do the same, saying the 41. Psalme.

If thou hast a desire towards God, and hearest the enemies vpbrayding let it not dismaye thee, but vnderstanding immortall fruite, which

he springeth of this desire, comfort thy soule with hope toward God and with this reliefe, and mitigate the griefes of lyfe, saying the 41. Psalme.

If thou wilt often call to remembrance the benefices of God, which he shewed to the fathers both in the going out of Egypt and in the wilderness, and how God was good to them, but they were vnthankfull: thou hast the 44. Psalme, the 79. 80. 103. 106. 107. 114. Psalmes.

If thyng vnto God thou hast escaped such things as were spoken agaynst thee, and wouldst geue thanks vnto God, and declare his liberalitye and goodnes towards thee, then thou hast the 46. Psalme.

If thou hast sinned and being turned, fallest to repentance, and wouldst obtaine mercy, thou hast the wordes of confession in the 31. Psalme.

If thou hast suffred a false accusation before an euil king, and seest the enemy to boast: go aside and say the 52. Psalme.

If any persecute thee, and quereill: willing to berayue thee, lyke as the Pharisees dyd Christ, and straungers David, abash not thy self, but with trust in the Lord, sing the 34. Psalme and the 56.

If persecution chaunce, and the persecutor vnwares enter into the caue where thou art hyd, feare not, for thou hast in thy straye profitable wordes, both for comfort and for remembrance of the thynges, in the 37. Psalme, and 42.

If he that lieth in wayes of thee, haue commaunded to watch and beset thy house, and thou hast escaped, geue thanks vnto God, and in the tables of thy soule graue the thing, and say the 65. Psalme.

If the enemies which trouble thee, vpbrayder thee, & with many wordes backebite thee, which seme to be frendes, and in the exercise of this thy crosse thou art somewhat weake: thou mayst call vpon the same also, saying the 4. Psalme.

Agaynst hypocrites and such as bragge to a mans face, say to conuert them withall, the 18. Psalme.

If they sharply rush vpon thee: and would catch thy soule, set against them thy subiection vnto Godward, and be of good comfort, for the fiercer they are, the more shal they be subiect vnto God, say thou the 62. Psalme.

If to auoyd persecution, thou flee into the desert, feare not as though thou were there alone and desolate: but haueing God, and in the dawning of the day, synging to hym, sing the 69. Psalme.

If the enemies make thee afraide and cease not to sow deceites, and search alwayes agaynst thee, although they be neuer so many, cease not for all that, for theyr nees shall be like shaftes of litle children, if thou sing the 64. 66. 70. 71. Psalmes.

If thou wilt sing of God, and his prayse, thou hast the 65. Psalme.

If thou wilt instruct any man in the mystery of

Vſe of the Pſalmes.

17. of his reſurrexion, thou haſt the 80. Pſalme. at quiet, thou haſt to ſing the 97. Pſalme.
 Iſta thou aſke mercy of God ſing the 67. Pſalme. If thou wilt ſing vpon the fourth Sabbath,
 If thou ſeeſt the wicked proſper in peace, be thou haſt the 94. Pſalme, for then he being
 not ſo offended: that thou be moued, but ſay betrayed, began to reuiſe death, and to triumph
 the 95. Pſalme. phe ouer the ſame.
 If God be angry with his people, thou haſt Therefore when thou redeſt the Goſpel, and
 wordes wherewith thou mayſt comfort thee in ſeeſt the Iewes conſulting againſt the Lord &
 the ſame, in the 74. Pſalme. the Lord himſelf ſtanding boldlye on our ſyde
 If thou thinkeſt expedient to confeſſe thee, againſt the deuill: ſing that which is in the 94.
 ſing the 71. 75. 91. 105. 106. 108. 111. 118. 136. and Pſalme. as is next before ſayd.
 137. Pſalmes. If thou markeſt the prouidence of the Lord
 If thou wilt rebuke a Gentile and an here- in all thynges; as the Lorde of the ſame, and
 ſike, namely ſuch a one as knoweth not God, wouldſt inſtrude any with the ſayth and obe-
 thou mayſt with intelligence ſing and ſay that dience therof, when thou haſt perſeuted them
 which is in the 86. Pſalme. fyrſt to acknowledge, ſynge the 100. Pſalme.
 If th enemies haue taken thy refuges, & thou If thou knoweſt power in hym to iudge, and
 art in great diſtreſſes, although thou art troubled, that God iudgeth, myngling iudgement with
 yet deſpaiſe not; but pray, and if when thou mercy and haſt a deſire to attayne vnto it, thou
 criſt, thou art heard, geue thanks vnto God, haſte for this purpoſe wordes in the 102. Pſal-
 ſaying that which is in 77. Pſalme. me.
 If the enemies holde on and continue, break- If becauſe of thimbecilliey of our nature,
 ing in and deſiling the houſe of God, and kill- thou art, after the maner of a phiſition ſicke
 ing the ſainctes, and caſtyng theyr bodies to and weary of the manifold melchiefes of life,
 the ſoules of the ayre, feare not theyr crueltye and wouldſt comfort thy ſelfe: thou haſt the
 but ſuffering with them that ſuffer affliction, 101. Pſalme.
 ſay the 79. Pſalme. For aſmuch as it is mete and conuenient al-
 If thou wilt ſing to the Lord in ſolemnitie, wayes and in all thinges to geue God thanks
 call together the ſeruantes of God, and ſing when thou wilt prayſe him: thou haſt wherwith
 the 81. and the 67. Pſalme. to exhort thy ſoule, the 103. Pſalme.
 If the enemies be gathered together euery If thou wilt prayſe God, and know how to
 where, and threaten the houſe of the Lorde, prayſe him for any thing, and what wordes ha
 conſpiring againſt godlines, let not the multi- that prayſeth ought to viſe, thou haſt 113. 117.
 tude and power of them diſmay thee, thou haſt 145 113. 147. 148. 149. 150. Pſalmes.
 as it were an author of hope, the wordes which are If thou haſt faith, as the Lord hath ſayd, and
 in the 83. Pſalme. beleueſt in thoſe thinges which thou ſpeakſt
 If thou ſee the houſe of god and his euerla- when thou prayeſt, ſay the 96. Pſalme.
 ſting tabernacles, and haſte a mind or affection If thou be captiuated with ſtraunge cogita-
 towards them as had the Apoſtle: ſaye the 84. tions, and haſt perceiued thy ſelfe to be led out
 Pſalme. of the way and art ſery therfore, ceaſe fro hence
 If rancor be ſtinted, and captiuitie releaſed: forth and ſtaying there where thou percaudeſt
 thou haſt to geue God thanks with all the, 85. thy ſelfe to ſinne, ſit, and mourne alſo, as the
 Pſalme, and 116. people did, ſaying the 137. Pſalme.
 If thou wilt know diſcorde of the catholyke If thou ſuppoſe temptations to be for thy
 Church againſt diuiſions and wouldſt conuert tryall, geue thanks after the temptacion vnto
 them, thou mayſt ſay that which is in the 87. God, ſaying the 139. Pſalme.
 Pſalme. If thou art agayne caught of thyne ene-
 If thou wilt moue thy ſelfe and other to true mies, and wouldſt be deliuered, ſaye 140.
 religion, and perſwade that the hope in God Pſalme.
 makerh not the ſoule aſhamed; but rather If thou wilt make thy prayers, ſay the 5. Pſal-
 put away all feare, prayſe God ſaying the 91. me, and the 141. 142. 143. 144. Pſalmes.
 Pſalme. If any enemy and tyrant be ryſen vp againſt
 If thou wilt ſing vpon the Sabbath, thou haſt the people, feare thou no more then Dauid did
 the 92. Pſalme. Goliath, but with Dauid beleue and ſing the
 If thou wilt geue thanks vpon the Sunday, 144. Pſalme.
 thou haſt in the 11. Pſalme. If thou call to remembrance the goodnes
 If thou wilt geue thanks in the ſecond Sab- of God toward thee and all men, and wouldſt
 bath, ſing the 95. Pſalme. prayſe God, ſay the 83. Pſalme.
 If thou wilt ſing vpon the day of preparation, If thou wilt ſing vnto the Lord, thou haſt,
 thou haſt a forme of praye in the 93. Pſalme: to ſay in the 96. and in the 98. Pſalmes.
 and therefore a ſonge of reioycyng ought to be If thou being but a meane man, peraduenture
 ſong vnto God himſelf. art ſet before thy brethren in ſome thing,
 If there haue bene imprifonment, and the puiſſe not vp thy ſelf in pryde againſt them, but
 houſe waſted, and builded agayne, ſing that geue the praiſe to God, and ſynge the 51. or the
 which is in the 96. Pſalme. 131. Pſalme.
 If the land haue ben vexed of the enemies If thou wilt ſynge obedience, thou haſt the 107.
 and whiles the Lord ruleth and raigeth, it be and the 106. 107. 111. 112. 113. 114. 115. 116. 117. 118.

A treatise.

119. 124. 145. 147. 148. 149. 150. Psalmes.

If thou wilt sing particularly of the smior, thou haste of hym in every Psalm; but specially in the 25. and the 110. Psalmes.

Such Psalmes as shew his lawfull generation, of the Father, and his presence, are the 11. Psalmes.

Such as preache of the diuine crosse, and how much lying in wayte he reuenced for vs, and how great things he suffered, are the 2. Psalmes, and the 119. Psalmes.

Such as signifie the lying in wayte of the Iewes, and their malice, and Iudas Iscariotes betraying, are the 11. Psalmes, and the 107. Psalmes.

Such as declare his kingdome, and power to iudge, and his presence in the flesh, is the 16. Psalmes.

For declaration of his glorious resurrection in the flesh, read the 24. Psalmes, and the 47. Psalmes.

For his ascension into heauen the 93. Psalmes 96. 98. 99. Psalmes.

Whiche if thou read, thou mayest espye what benefites the Lord bestowed vpon vs by his passion.

¶ To him be glory for euer.

¶ The vse of the rest of the Psalmes not comprehended in the former Table of Athanasius.

If thou wouldst praye to God, because he hath giuen vs a good Prince, which will and doth punish the enemies of Christs religion, vse the 21. Psalmes.

If thou be persecuted without a cause, if thou wouldst haue no affliction with vyce, nor with the vicious, vse the 16. Psalmes.

If thou woldest not be wicked, if not accomplished as a malefactor: but woldest haue them punished, and thy self and such other godly men defended from the tyrannie, vse the 12. Psalmes.

If thou seest the Nobilitie, the Counsell, the Magistrates and Princes not geuen to religion, nor to the praying of God, vse the 29. Psalmes.

If thou desirest to be iust and vertuous, vse the 31. Psalmes.

If thou be afflicted with any sickenes, and woldest sayne thyne and see good dayes, and Christs glory to be increased, vse the 39. Psalmes.

If thou be banished for religion, and art almost in dyspayre of returning to thy countrey, vse the 43. Psalmes.

If thou perceame thy self forsaken of God and therefore persecuted for religion and vertues sake, vse the 44. Psalmes.

If thou woldest complaine of Doo, of a wicked man, and would haue hym to be rooted out, and thy selfe to haue posteritye, vse the 51. Psalmes.

If thou wouldst be deliuered from thyne enemies, whiche persecute thee vnto death, vse the 54. Psalmes.

If thou woldest haue the helpe of God agayn suche as persecute thee without a cause, vse the 59. Psalmes.

If thou woldest prepare thy self to fight agaynste the Idumeans, or suche lyke enemyes of Christs, vse the 60. Psalmes.

If thou woldest haue Christ to come conquer and beate down the Syrians, Idumeans, Amonites, Papistes, Antichristians, Nullifidians, Neutrallies, and vngracious Pelagians, vse the 68. Psalmes.

If thou be perswaded that Christ will come and punish offenders, aid the true worshippers, and poure out the dregs of wyne and vengeance of hys cup on the vngodly, vse the 95. Psalmes.

If thou neither woldest haue Idolatry, nor any licentious lusts raise in Christs common welch, thou must geue God thanks if thou be perswaded, he both will and can take the away, vse the 81. Psalmes.

If thou woldest gladly know Christs Church, and how that Sion signifieth it, and how that the true religion shalbe spread thorow the whole world, vse the 87. Psalmes.

If thou goest to fight against the Idumeans, or any of Christs enemies, whether they offend in manners or in doctrine, and woldest desire God to geue thee the victory, vse the 108. Psalmes.

If thou woldest liue a godly life, and replenish thy minde with godly preceptes, and thereby obtayne immortality and eternal felicitye, study diligently the 119. Psalmes.

If thou be thrust into a Colledge, or in a parryshe, town or countrey, whose inhabitants are wicked, craftye, and malicious pickequarrells to be deliuered from them, vse the 120. Psalmes.

If thou woldest haue the congregation of Christ to prosper, vse the 122. Psalmes.

If thou woldest be deliuered from contempt, infamy, and the derision of the wicked, vse the 123. Psalmes.

When thou art deliuered out of pryson, captiuitie, or any distress, in geuing thanks to God, vse the 124. Psalmes.

To vnderstand the safety that those are in which are vnder the tuition of the Lord Iehovah, and how that the wicked shalbe punished, consider the 125. Psalmes.

If thou desirest to know the felicitye that he hath the which reuerence God, and lauerh godly, the tranquillitye and peace of conscience which he enioyeth in this lyfe and the vnspokeable ioy in the lyfe to come, meditate diligently the 128. Psalmes.

To vnderstand how the good and godly are defended by the 27d of the Lord, and the wicked perishe, consider the 129. Psalmes.

If thou woldest not be arrogant and proud, vse the 131. Psalmes.

If thou woldest praye for unity and concord among brethren, vse the 133. Psalmes.

To sing prayes to God for hys mercyes, vse the 134. Psalmes.

FINIS.

Veni

Veni Creator.

Veni Creator.

Come holy Ghost eter nal God
pro ceed ing from a boue. Both from the
fa ther and the son the God of peace and
loue: Visi te our minde; and in to vs thy
heau enly grace in spi re, that in all truth and
god li nes, we maye haue true de fy re.

Thou art the vrry comforter,
In all wo and distresse:
The heau enly gift of God most high,
Which no rong can expresse.
The foun taine and chee line ly spring,
Of ioy celestia ll:
The fy re so bright, the loue so cleare,
And vn di uen spi ri tu all.

Thou in thy gi ftes art ma ni fold.
Where by Chri stes church doth stand.
In fayth full heartes writ ing thy law,
The sy nger of Gods hand.
Ac cord ing to thy prom yse made
Thou geu est spee ch of gra ce:
That through thy hel pe the pray se of God
May stand in eu ery place.

O holy Ghost into our wit nes,
Send down thy heau enly light:
Kindle our hartes with ser uent loue,
To ser ue God day and night.
Strength and sta blish all our weak nes,
So fe ble and so fra yle:
That nei ther flesh, the world, nor deu ill,
A gayn st vs do pre uay le.

Put backe our ene mies far from vs,
And graunt vs to ob tey ne:
Pea ce in our hartes with God and man.
With out grudge or dis day ne.
And graunt (O Lord) that thou beyng
Our leader and our guide:
We maye es chew the snares of syn ne,
And from thee neu er flye.

To vs such plen ty of thy gra ce,
Good Lord graunt we thee pray:
That thou mayst be our com forter,
At the last dread full day.
Of all shy fe and dis sen tion.

O Lord dis solve the ban des,
And make the knot tes of peace and loue
Throug hout all chris ten lan des.

Grants vs (O Lord) through thee to know,
The fa ther of all might:
That of hys deare be loued son ne,
We may at taine the sight:
And that with per fect fayth also,
We may acknowledge thee:
The spi rit of them both al way,
One God in per sons three.

Laude and pray se be to the fa ther.
And to the son ne equal l:
And to the holy spi rit also,
One God coe ter nal.
And pray we that the onely Son ne,
Vouch sa fe hys spi rit to sende
To all that do pro fesse hys na me,
Vn to the wor ldes end.

Psalme 100.
Iubilate Deo omnis.

All people that on earth do dwell,
sing to the lord with chearful voice, him serue
with feare, his praise forth tel, com ye before
him and reioyce.

3 The Lord ye know is God in deede,
Without our ayde he did vs make:
We are his folke he doth vs feede,
And for his me re he doth vs take.

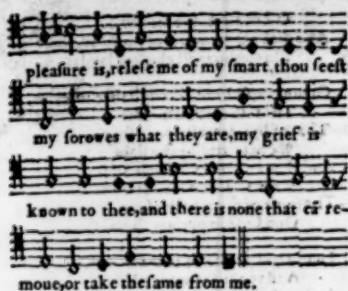
4 Oh enter then his gates with praye
Approch with ioye his courtes vn to:
Pray se, laud, and ble sse hys name al wayes
For it is seem ly so to do.

5 For why the Lord our God is good,
His mercy is for euer sure:
His truth at all tymes firmly stoo de,
And shall from age to age endure.

The humble sure of the
syn ner. M.

O Lord of whom I do de pend be hold
my care full hart, and when thy will and

The humble sute of a synner.



But onely thou whose ayde I craue,
Whose mercy still is prest:
To ease all those that come to thee,
For succor and for rest.
And sith thou seest my restless eyes,
My teares and grievous grone:
Attend vnto my sute (O Lord)
Marke well my plaint and mone.

For synne hath so inclosed me,
And compassed me about;
That I am now remediless
If mercy helpe not out:
For mortal man can not releafe,
Or mitigate this payne:
But euen thy Christ my Lord and God
Which for my synnes was slaine.

~~Whose blood hath purged me from all unrighteousnes,~~
~~Whose blood hath purged me from all unrighteousnes,~~
~~Whose blood hath purged me from all unrighteousnes,~~
~~Whose blood hath purged me from all unrighteousnes,~~
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~~Whose blood hath purged me from all unrighteousnes,~~
~~Whose blood hath purged me from all unrighteousnes,~~
~~Whose blood hath purged me from all unrighteousnes,~~

But whiles I liue here in this vale,
Where synners do frequent:
Assist me euer with thy grace,
My synnes still to lament.

Least that I tread in synners trace,
And geue them my consent:
To dwell with them in wickednes,
Wherto nature is bent.
Onely thy grace must be my stay,
Least that I fall down flat:
And being down, then of my self,
Can not recouer that.

Wherefore this is yet once againe,
My sute and my request:
To graunt me pardon for my synne,
That I in thee may rest.
Then shall my heart, my tongue and voice,

Be instruments of prayse:
And in thy church and house of saintes,
Syng Psaumes to thee alwayes.

Psalme xcvi.
Veni exultemus Domino.
Sing this as Benedictus.

Come, and let vs now reioyce,
And sing vnto the Lord:
And to our onely sauiour,
Alto with one accord.
O let vs come before his face.
Withinward reuerence:
Confessing all our former synnes,
And that with diligence.

To thanke him for his benefices,
Alway distributing:
Wherefore to hym right ioyfully:
In Psaumes now let vs syng.
And that because that God alone,
Is Lord magnificent.
And eke aboue all other Gods,
A king omnipotent.

His people doth not he forsake
At any tyme or ryde:
And in his hand are all the coastes,
Of all the world so wyde.

And with his louing countenance
He looketh euer where,
And doth behold the tops of all,
The mountaines far and nere.

The sea and all that is therein
Are his, for he them made:
And eke his hand hath fashioned,
The earth which doth not fade.
O come therefore and worship hym,
And down before hym fall:
And let vs wepe before the Lord,
The which hath made vs all.

He is our God, our Lord and king,
And we hys people are:
Hys flocke and shepe of hys pasture,
On whom he taketh care.

Thys day, if ye do heare his voyce,
Yet harden not your hart:
As in the bitter murmuring,
When ye were in desert.

Which thyng was of theyr negligence
Committed in the tyme:
Of trouble in the wilderness,
A great and grievous crime.

Where as your fathers tempted me,
And tryed euery way:
They proued me, and saw my workes,
What I could do or say.

These forty yeares I haue bene grieved
With thys generation:
And euermore I sayd they erred,

Te Deum.

In theyr imagination.

Wherwith theyr hares wer fore combred,
Long tyme and many dayes:
Wherfore I know assuredly,
They haue not knowen my wayes.

To whom I in myne anger swore,
That they should not be blest:
Nor see my ioy celestially,
Nor enter in my rest.

¶ Gloria patri.

All laud and prayse be to the Lord
O that of myght art most:
To God the father and the sonne,
And to the holy Ghost.
As it in the beginning was,
For euer heretofore
And is now at this present tyme,
And shalbe euermore.

The sonne of S Ambrose, cal-
led, Te Deum.

We prayse thee God we knowledge

thee the onely Lord to be, And as eternall

father all the earth doth worship thee

To thee all Angels cry, the heauens and all

the powers, therein: To the Cherub and Se-

raphin, to cry they do not linne.

O Holy, Holy, Holy Lord,
Of Sabbath Lord the God:
Through heauⁿ and earth, thy prayse is spread
And glori all abroad.
Thapostles glorious company,
Yeld prayes vnto thee:
The Prophets goodly fellowe ship,
Prayse thee continually.

The noble and victorious host,
Of Martyrs found thy prayse:
The holy church throughout the world,
Doth knowledge thee alwayes.
Father of endles maiestie
They do acknowledge thee:
Thy Christ, thine honorable, true
And onely sonne to bee.

The holy Ghost the comforter,
Of glory thou art king:
O Christ, and of the father art
The sonne euerlasting.
When synfull mans decay in hand,
Thou took est to restore:
To be inclofed in Virgins wombe,
Thou diddest not abhorre.

When thou hadst ouercome, of death
The sharpe and cruell myght:
Thou heauens kingdome didst set ope,
To eche beleewing wight.
In glory of the father, thou
Doeest sit on Gods right hand:
We trust that thou shall come our iudge,
Our cause to vnderstand.

Lord helpe thy seruants whom thou hast,
Bought with thy precious blood:
And in eternall glory set
Them with thy saintes so good.
O Lord do thou thy people saue,
Blesse thine inheritance,
Lord gouerne them, and Lord do thou,
For euer them aduance.

We magnifye thee day by day:
And world without end
Adore thy holy name. O Lord
Vouchsafe vs to defend
From sinne thys day haue mercy Lord,
Haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

O Lord I haue reposed all
My confidence in thee:
Put to confounding shame therefore,
Lord let me neuer bee.

¶ The song of the three children praising God, prom-
king all creatures to do the same.

OAll ye works of God the Lord,

bles ye the lord, prayse hym & magnifie

hym for euer.

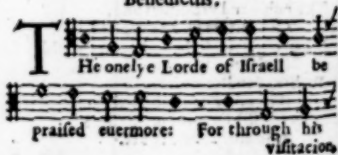
1 O ye the angles of the Lord,
Blesse ye the Lord, prayse hym and ma-
gnify hym for euer.

3 O ye the starry heauens hye,
Blesse ye the Lord prayse hym and ma-
gnify hym for euer.

4 O ye waters about the sky,
Blesse ye the Lord, prayse hym and ma-
BBB.

The songe of three children.

- gnyfy hym for euer.
- 5 O all ye powers of the Lord,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 6 O ye the shininh sunne and monne.
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 7 O ye the glistring starres of heauen,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 8 O ye the shewers and dropping dew
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 9 O ye the blowing windes of God,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 10 O ye the fyre and warming heat,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 11 Ye winter and the summer tide,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 12 O ye the dewes and binding frostes,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 13 O ye the frost and chilling cold,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 14 O ye the congeled yse and snow,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 15 O ye the nightes and lightsome dayes,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 16 O ye the darknes and the light,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 17 O ye the lightnings and the cloudes,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 18 O let the earth eke blesse the Lord,
Yea blesse the Lord, prayse hym & magnify hym for euer.
- 19 O ye the mountaynes and the hilles,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 20 O all ye grene things on the earth,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 21 O ye the euer springing wels
- Blesse ye the Lord, prayse hym and magnify hym for euer.
- 22 O ye the seas and ye the floudes,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 23 Whales and all that in the waters moue,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 24 O all ye flying foules of ayre,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 25 O all ye bestes and cartails eke,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 26 O ye the children of mankynd,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 27 Let Israell eke blesse the Lord,
Yea blesse the Lord, prayse hym and magnify hym for euer.
- 28 O ye the Priestes of God the Lord,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 29 O ye the seruantes of the Lord,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 30 Ye prites and foules of ryghteous men,
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 31 Ye holy and ye meke of hart:
Blesse ye the Lord, prayse hym and magnify hym for euer.
- 32 O Ananias blesse the Lord,
Blesse thou the Lord, prayse hym and magnify hym for euer.
- O Azarias blesse the Lord,
Blesse thou the Lord, prayse hym and magnify hym for euer.
- And Misael blesse thou the Lord,
Blesse thou the Lord, prayse hym and magnify hym for euer.
- Finis.
- The song of Zacharias, called Benediclus.



Benedictus.

visitation, and mercy kept in store.

His people now he hath redeemed

that long hath bene in thrall, and spread

abroad his saving health, vpon his ser-

uants all.

In Dauids house his seruant true,
According to his inde:
And also his anoynd king,
As we in scripture finde.
As by his holy Prophets all
Of times he did declare:
The which were since the world began,
His way for to prepare.

That we might be deliuered,
From those that make debate:
Our enemies, and from the handes,
Of all that do vs hate.
The mercy which he promised,
Our fathers to fulfill,
And thinke vpon his couenant made,
According to his wyll.

And also to performe the othe,
Which he before had sworne:
To Abraham our father deare,
For vs that were forlorne.
That he would geue him selfe for vs,
And vs from bondage bring:
Out of the handes of all our foes,
To serue our heauenly kyng.

And that without all maner feare,
And eke in ryghteousnes:
And also for to lead our lyfe,
In redfast holynes.
And thou (O child) which now art borne,
And of the Lord elect:
Shalt be the Prophete of the hieft,
His wayes for to direct.

For thou shalt go before his face,
For to prepare his wayes:
And also for to teach his will,
And pleasure all thy dayes.
To geue them knowledge, how that theyr
Saluation is nere,
And that remission of theyr sinnes,
Is through his mercy mere.

Wherby the day spryng from an hye

Is come, vs for to visite:
And those for to illuminate
Which do in darknes sit.
To lighten those that shadowed be
With death and eke opprest:
And also for to guide their feete,
The way to peace and rest.

The song of blessed Mary, cal-
led Magnificat.

MY soule doeth magnifie the Lord

My spirite eke euermore, reioyseth

in the Lorde my God, whiche is my Sa-

uiour, and why? because he did regarde,

and gaue respecte vnto, so base estate of

his handmaid, and let the mighty go.

For now behold al nacions,
And generations all:
From this time soorth for euermore,
Shall me right blessed call.
Because he hath me magnified,
Which is the Lord of might:
Whose name be cuer sanctified,
And prayfed day and night.

For with his mercy and his grace,
All men he doth inflame:
Throughout al generations,
To such as feare his name.
He shewed strength with his great arme
And made the proud to start:
With all imaginacions,
That they bare in their hart.

He hath put downe the mighty ones.
From their supernall seate:
And did exalt the meeke in hart,
As he hath thought it meete.
The hungry he replenished,
With al thinges that were good:
And through his power he made the rich
Of times to want their food.

And calling to remembrance,
His mercy euery deale:
Hath holpen vp assidantly,

BEE.

Nunc dimittis.

His seruant Israel.
According to his promise made,
To Abraham before:
And to his seed successiuelly,
To stand for euermore.

¶ The song of Simeon called
Nunc dimittis.

O Lord because my hartes de-
fire, hath wished long to see, my onely
Lord and Sa ui our, thy sonne be fo re I
dye, the joye and health of all man-
kynd de si red, long before, whych
now is com into the world, of ther cy
bryngyng flore.

Thou sufferest thy seruant now,
In peace for to depart:
Accordyng to thy holy word,
Which lyghte neth my hart.
Bycause mine eyes, which thou hast made
To geue my body lyght:
Hane now beheld thy sauynge health,
Which is the Lord of myght.

Whom thou mercifully hast set,
Of thine abundant grace:
In open sight and visible,
Before all peoples face:
The Gentils to illuminate,
And Sathan ouer quell:
And eke to be the glorie of,
Thy people Israell.

¶ The Symbole, or Crede of A-
thanasius, called
Quicunque vult.

W Hat man soeuer be be that

saluation wyll attayne, Th: Ca-
tholike be lief: he must, before all
things retayne, which fayth vales: he
holy kepe, and vn de si led lye, without
all doubte eternally, he shal be sure to die.

The Catholike beliefe is this,
That God we worship one
In Trinity: and Trinity
In vni ty alone.
So as we neither do confound,
The persons of the three:
Nor yet the substance whole of one,
In sunder parted bee.

One person of the Father is,
An other of the sonne:
Another person proper of
The holy ghost alone.
Of father, Sonne and holy ghost,
But one the Godhead is:
Like glory, coeternall eke
The maiesty like wife.

Such as the Father is, such is
The Sonne in eche degree:
And such also we doo beleue
The holy Ghost to be.
Vncreate is the Father, and
Vncreate is the Sonne:
The holy Ghost vncreate, so
Vncreate is eche one.

Incomprehensible Father is,
Incomprehensible Sonne:
And comprehensible also is
The holy Ghost of none.
The Father is eternall, and
The Sonne is eternall, so
And in lyke sorte eternall is
The holy Ghost also.

And yet though we beleue that eche
Of these eternalls be:
Yet there but one eternall is,
And not eternalls three.
As ne incomprehensible we,
Ne yet vncreate three:
But one incomprehensible, one
Vncreate hold to bee:

Almighty so the father is,

Quicumque vult.

The sonne almighty is;
And in lyke sorte almyghtie is,
The holy Ghost also.
And albeit that every one
Of these almyghty be;
Yet there but one almyghty is,
And not almyghties three.

The Father God is, God the Sonne,
God holy Ghost also;
Yet are there not three Gods in all,
But one God and no mo.
So lyke wise Lord the Father is,
And Lord also the Sonne,
And Lord the holy Ghost, yet are
There not three Lordes, but one.

For as we are compeld to graunt,
By Christian verity,
Eche of the persons by hym selfe,
Both God and Lord to be:
So Catholike religion
Forbiddeth vs alway,
That eyther Gods be three, or that
There Lordes be three to say.

Of none thee Father is, ne made,
Ne create, nor begot:
The sonne is of the Father, not
Creat, ne made, but got.
The holy Ghost is of them both,
The Father and the Sonne.
Ne made, ne creat, nor begot,
But doth procede alone.

So we one Father hold, not three:
One Sonne also not, three:
One holy Ghost alone, and not
Three holy Ghosts to be:
None in this Trinitie before,
Nor after other is:
Neither any than the rest,
Ne lesse be lyke wise.

But every one among them selues
Of all the persons three,
Together coeternal all,
And all coequall be.
Sovnity in Trinitie,
As sayd it is before:
And Trinity in vnity,
In all things we adore.

Therefore what man so euer that
Saluation will attayne:
This faith touching the Trinity,
Of force he must reayne.
And needfull to eternal lyfe,
It is that every wyght.
Of the becomming flesh of Christ,
Our Lord beleue a right.

For this the right sayth is, that we
Beleue, and eke beknowe:
That Christe our Lord the sonne of God,
Is God and man also.

God, of this Fathers substance got,
Before the world began:
And of his mothers substance, borne
In world a very man.

Both perfect God, and perfect man,
In one, one Iesus Christ;
That doth of reasonable soules,
And humane flesh subist.
Thouching his Godhead, egall with
His Father God is hee:
Touching his manhod, lower then
His Father in degree.

Who though he be both very God,
And very man also;
Yet is he but one Christ alone,
And is not persons two.
One, not by turning of Godhead
Into the flesh of man:
But by taking manhood to God,
This being one, began.

All one, not by confounding of
The substance into one:
But onely by the vnity
That is of one persone.
For as the reasonable soule
And flesh, but one man is:
So in one person God and man,
Is but one Christ like wise.

Who suffred for to save vs all, &c. *¶*
he did descend:
The third day rose agayn from death,
To heauen he did ascende.
He sittes at the right and of God
Thalmighty father there:
From thence to iudge the quicke and dead,
Agayne he shall retire.

At whose returne all men shall ryse,
With bodyes new restorde:
And of their owne workes they shall giue
Accompt vnto the Lord.
And they into eternal lyfe
Shall go that haue done well,
Who haue done ill, shall go into
Eternall fire to dwell.

This is the catholike beliefe,
Who doth not faithfully
Beleue the same, without all doubt,
He saved cannot be.
To Father, Sonne, and holy Ghost,
All glory be therefore,
As in begynning was, is now,
And shalbe euermore.

¶ The Lamentation of
a Synner.



The Lamentation

face, from hym that lyeth prostrate:

Lamentyng fore his sinned full life, be-

fore thy mercye gate. Whyche gate

thou openest wyde to those that do

lament there sinne, but not that gate

against me Lord, but let me enter in.

And call me not to myne accomptes,
How I haue liued here,
For then I know right well (O Lord)
How vile I shall appeare.

I neede not to confesse my life,
I am sure thou canst tell:
What I haue bene, and what I am,
I know thou knowest it well.

O Lord thou knowest what things be past
And eke the things that bee:
Thou knowest also what is to come,
Nothing is hid from thee.

Before the heauens and earth were made
Thou knowest what things were then:
As all thinges els that hath bene since,
Among the sonnes of men.

And can the things that I haue done,
Be hidden from thee then?
Nay, nay, thou knowest them all (O Lord)
Where they were done and when.

Wherefore with teares I come to thee,
To begge and to entreat:
Euen as the child that hath done euill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abound:
Requyryng mercy for my sinne
To heale my deadly wound.

O Lord I neede not to repete,
What I do begge or craue:
Thou knowest (O Lord) before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall summe:
For mercy Lord is all my sure,
Lord let thy mercy come.

The Lordes Prayer, or Pater noster.

O Vr father which in heauen

art, Lord halowe be thy name, Thy

kingdome come, thy wil be done in

earth, euen as the same in heauen

is, geue vs (O Lord) our daily bread this

day: As we forgeue our detters so, For-

geue our detts we pray. Into tempta-

tion lead vs not. From euil make vs free,

For kingdome, power, and glory thyne

both now and euer be.

The x. commaundementes
Audi Israel. Exod. xx.

H Arke Israel, and what I say geue

hede to vnderstand, I am the Lord thy

God, that brought thee out of Egypt

land, euen from the house, wherein thou

didst in thraldome liue a slaue No ne

other Gods at all before my presence shalt

The x. commandementes.

The complaint of a synner.

shalt thou haue.

No maner grauen image shalt
Thou make at all to thee:
Nor any figure like by thee,
Shall counterfayted bee,
Of any thing in heauen aboue,
Nor in the earthe belowe,
Nor in waters beneath the earth,
To them thou shalt not bow.

Nor shalt them serue. The Lord thy God
A Ialious God am I:
That punish parentes faultes vnto,
The third and fourth degree.
Vpon their children that me hate,
And mercy do display:
To thousands of such as me loue,
And my preceptes obey.

The name thou of the Lord thy God,
In wayne shalt neuer vse:
For him that takes his name in wayne,
The Lord shall not excuse.
Remember that thou holy kepe,
The sacred Sabbath day:
Sixe dayes thou labour shalt, and do
Thy nedefull workes alway.

The seuenth day is set by the Lord,
Thy God to rest vpon.
No worke then shalt thou do in it,
Ne thou nor yet thy sonne,
Thy daughter, seruant nor handmayd,
Thine oxe nor yet thyne asse,
Nor straunger that within thy gates,
Hath his abyding place.

For in sixe dayes God heauen and earth,
And all therein did make:
And after those his rest he did,
Vpon the seuenth day take.
Wherfore he blest the day that he,
For resting did ordeine:
And sacred to him selfe alone,
Appoynted to remayne.

Yelde honor to thy parentes, that
Prolongde thy dayes may be:
Vpon the land the which the Lord,
Thy God hath geuen thee.
Thou shalt not murder. Thou shalt not
Commit adultery:
Thou shalt not steale. Nor wytnes false
Against thy neighbour be.

Thou shalt not couet house that to
Thy neighbour doth belong:
Ne couet shalt in hauiug of
His wyfe to do him wrong.
Nor his man seruauant, nor his mayde,
Nor oxe, nor asse of his:
Nor any other thing that to
Thy neighbour proper is.

W Here righteousness doth say, Lord

for my sinnefull part. In wrath thou

shouldst me pay, vengeance for my desert.

I can it not deny, but needes I must con-

fesse, how that continually thy lawes

I doo transgresse, thy lawes I doo

transgresse.

But if it be thy will,
With sinners to contend:
Then all thy stocke shall spill,
And be lost without end
For who liueth here so right,
That rightly he can say
He synnes not in thy sight,
Full oft and euery day?

Thy scripture playne tels me,
The rightwise man offendeth
Seven tymes a day in thee,
Wheron thy wrath dependeth,
So that the rightwise man:
Doth walke in no such path,
But he faith now or than,
In daunger of thy wrath.

Then sith the case so standes
That euen the man right wise
Faltch oft in sinfull bandes,
Wherby thy wrath may ryse,
Lord I that am vniust,
And rightwisenes none haue,
Whereto then shall I trust,
My sinfull soule to saue?

But truly to that post,
Whereto I cleave and shall
Which is thy mercy mozt,
Lord let thy mercy fall.
And mitigate thy moode,
Or els we perishe all:
The price of this thy blood,
Wherin mercy I call.

Of a synner.

The Scripture doth declare
No droppe of blood in thee:
But that thou didst not spare,
To shed eche drop for mee.
Now let those drops most sweete,
So moist my heart so dry,
That I with sinne replete,
May liue, and sinne may dye.

That beeing mortified,
This sinne of myne in mee
I may be sanctified,
By grace of thine in thee,
So that I neuer fall,

Into such mortall sinne,
That my foes infernall
Reioyce my death therein.

But vouchsafe me to kepe,
From those infernall foes:
And from that lake so deepe,
Where as no mercy grows.
And I shall sing the songes,
Confirmed with the iust:
That vnto thee belongs,
Which art myne onely trust.

¶ Finis.





PSALMES OF David.

PSALME I. T. S.

Beatus vir qui non abiit.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, is semeth he did, for this psalme first in manner of a preface, to exhort al godly men to studie and meditate the heavenly wisdom. For the best thereof is that they be blessed that give them selves wholye all their lyfe to Gods lawe, and that the wicked contemners of God, though they seeme for a while to flourish, yet at length shall come to miserable destruction.



He mā is blest that hath not b̄t to wicked rede his eare: Nor led his

lyfe as sinners do, nor sat in scorners chayre. 2. But in the law of

God the Lord doth set his whole delight: And in that law doth exercise him self both

day and night.

1 He shalbe lyke the tree that groweth
Fast by the riuier side:
Which bringeth forth most pleasant fruite.
In her due time or tide,
Whose leafe shall neuer fade nor fall,
But flourish styll and stand:
Euen so all thinges shall prosper well,
That this man takes in hand.

4 So shall not the vngodly men's
They shalbe nothing so:

But as the dust which from the earth,
The wyndes drive to and fro,

5 Therefore shall not the wicked men,
In iudgement stand vp right:
Nor yet the sinners with the iust,
Shall come in place or sight.

6 For why the way of godly men,
Vnto the Lord is known:
And eke the way of wicked men,
Shall quite be ouerthrowne.

PSALME II. T. S.

Quare fremuerunt gentes.

The Prophete exhorteth, that notwithstanding his enemies rage, and worldly power, yet God will continue his kingdom for ever, and aduance it vnto the furthest end of the world. And therefore he exhorteth kinges and rulers, that setting vayne glorye a parte, they would humbly submit them selves vnder Gods yoke, for it is waye to rest. Herein is signified Christ and his kingdom.

Sing this as the first Psalme.

W Hy did the gentils tumultes rayse?
What rage was in their brayne:
Why did the lewish people mule,

Seyng all is but vayne?
3 The kyngs and rulers of the earth,
Conspire and are all bent,

ccc

PSALME III. & IIIL.

Agaynst the Lord and Christ his sonne
Whiche he among vs sent.

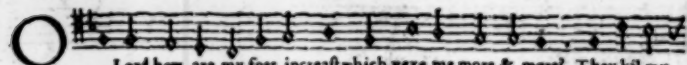
- 3 Shall we be bound to them say they?
Let all their bondes be broke:
And of theys doctrine and their law
Let vs reiect the yoke.
- 4 But he that in the heauen dwelleth,
Their doying will deride:
And make them all as mocking stockes
Throughout the worlde so wide.
- 5 For in his wrath the Lord will say,
To them vpon a day:
And in his fury trouble them,
And then the Lord will say:
- 6 I haue annoynted hym my kyng,
Vpon my holy hill:
I will therefore Lord preach thy lawes
And eke declare thy will.
- 7 For in this wise the Lord him self,
Did say to me, I worre:
Thou art my deare and onely sonne,
To day I thee begotte.
- 8 All people I will geue to thee,

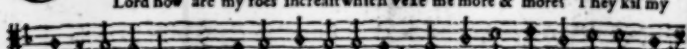
As heires at thy request
The endes and coastes of all the earth,
By thee shalbe possesst.

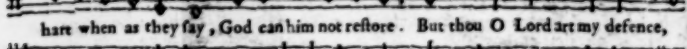
- 9 Thou shalt them bruse, euen with a mace
As men vnderfooce trode:
And as the potters sheardes shalt breake
Them with an yron rodde.
- 10 Now ye, O kynges, and rulers all,
Be wise therfore and learnde,
By whom the matters of the world
Be iudged and discerned.
- 11 See that ye serue the Lord aboue,
In trembling and in feare:
See that with reuerence ye reioyce,
To him in lyke maner.
- 12 See that ye kisse and eke embrace,
His blessed sonne I say:
Least in his wrath ye sodenly,
Perish in the mid way.
- 13 If once his wrath neuer so small,
Shall kinde in his brest:
Oh then all they that trust in Christ,
Shall happy be and blest.

PSALME III. T. S. Domine quid multiplicati.

¶ David being persecuted, and driven out of his kingdom by his owne sonne Absalon, was greatly troubled in minde: for his sonne against God: and therefore calleth vpon God and waxeth bold through his promises, against the great terrors of his enemies: yea and agaynst death it selfe, whiche he saw present before his eyes. Finally he reioysith for the good successe and victory that God gave him and all the Church, ouer his enemies.



Lord how are my foes increast which vex me more & more? They kil my


hart when as they say, God can him not restore. But thou O Lord art my defence,


when I am hard bestead: My worship and my honor both, & thou holdst vp my head.

- 4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill,
Did heare me by and by.
- 5 I layd me downe, and quietly,
I slept and rose agayne:
For why? I know assuredly,
The Lord will me susteyne.
- 6 If ten thousand had hemd me in,
I could not be afraide:

- For thou art still my Lord my God,
My fauour and my ayde.
- 7 Rise vp therfore, saue me my God
For now to thee I call:
For thou hast broke the chekes and teeth
Of these wicked men all.
- 8 Saluacion onely doth besong,
To thee O Lord aboue:
Thou doost bestow vpon thy folke,
Thy blessing and thy loue.

PSALME IIIII. T. S. Cum inuocarem.

¶ When Saul persecuted hym, he called vpon God trusting most assuredly in his promise, and therefore boldly reproacheth his enemies, who by wylfull malice resisted his dominion. And finally preferreth the fauour of God.

PSALME V. & VI.

2

of God before all worldly treasures. Let vs therefore learne to trust in Gods promises, when we are afflicted with any kind of trouble, and so we shall neither feare our enemies, nor yet be overcome with our sinnes.

¶ Sing this as the first tune,

O God that art my righteousnes
Lord heare me when I call.
Thou hast set me at liberty,
When I was bonde and thrall.
Haue mercy Lord therefore on me,
And graunt me this request:
For vnto thee vncessantly,
To cry I will not rest.
O mortall men how long will ye,
My glory thus despise?
Why wander ye in vanity,
And follow after lies?
Know ye that good and godly men,
The Lord doth take and chuse:
And when to hym I make my plaint,
He doth me not refuse.
Sin not, but stand in awe therefore
Examine well your hart:

And in your chamber quietly,
See you your selues conuert.
6 Offer to God the sacrifice,
Of righteousness I say:
And looke that in the lying Lord,
You put your trust alway.
7 The greater sort craue worldly goods,
And riches do embrace:
But Lord graunt vs thy countenance,
Thy fauour and thy grace.
8 For thou therby shalt make my hart,
More ioyfull and more glad:
Then they that of their corn and wine
Full great increase haue had.
9 In peace therefore lye downe will I
Taking my rest and sleepe:
For thou onely wilt me (O Lord)
Alone in safety keepe.

PSALME V. T. S.

Verba mea auribus percipe.

¶ David hauing suffered great calamity, as well by Doeg and Achisophantes flatterers, as by other infinite enemies, calleth to god for succor, shewing how requisite it is that God should punish the malicious crime of his aduersaries. After being assured of prosperous success, he sheweth comfort, concluding that when God shall deliuer him, others also shall be partakers of this same mercie.

¶ Sing this as the iii. Psalme.

Incline thine eares vnto my wordes,
O Lord, my plaint consider:
And heare my voyce my kyng my God,
To thee I make my prayer.
3 Heare me betyme (Lord) tary not,
For I will haue respect:
My prayer early in the morne,
To thee for to direct.
4 And I will trust through patience,
In thee my God alone:
That art not pleased with wickednesse,
And all with thee dwelt none.
5 And in thy sight shall neuer stand,
These furious foolers (O Lord)
Wayne workers of iniquity,
Thou hast alwayes abhord.
6 The lyars and the flatterers,
Thou shalt destroy them then:
And God will hate the bloud thyrifty,
And the deceiptfull man.
7 Therefore will I come to thy house,
Truely vpon thy grace:

And reuerently will worship thee,
Toward thy holy place.
8 Lord lead me in thy righteousness,
For to confound my foes:
And eke the way that I shall walke,
Before my face disclose.
9 For in their mouthes there is no truth,
Their heart is foule and wayne:
Their throte an open sepulchre,
Their tonges do glose and fayne.
10 Destroy theyr false conspiracies,
¶ That they may come to naught:
Subuert them in their heape of synne,
Which haue rebellion wrought.
11 But those that put their trust in thee,
Let them be glad alwayes:
And render thanks for thy defence,
And geue thy name the prayse.
12 For thou with fauour wilt increase,
The iust and righteous stylle,
And with thy grace as with a shield,
Defend hym from all ill.

PSALME VI. T. S.

Domine ne in furore.

¶ When David by his synnes had prouoked gods wrath, and now felt the merie his hand against hym, but also considered the horror of death everlasting, he desired forgiveness, beseeching that if God take hym away in his indignation, he should lacke occasion to prayse hym as he was wont to do, whilst he was amongst men. Then suddenly feeling Gods mercie, he sharply rebuked his enemies which envied him in his affliction.

¶ Sing this as the first Psalme.

L Ord in thy wrath reprove me not,
Though I deserue thine ire:
Ne yet correct me in thy rage,

O Lord I thee desire:
3 For I am weak therefore (O Lord)
Of mercy me forbear:

CCC 2

PSALME VII.

And heale me Lord, for why: thou knowest:
My bones do quake for feare.

3 My soule is troubled very sore,
And vexed vehemently:
But Lord, how long wilt thou delay
To cure my misery?
4 Lord turne thee to thy wanted grace,
My fely soule vp take:
Oh saue me not for my desertes,
But for thy mercyes sake.

5 For why? no man among the dead,
Rememb'reth thee one whit:
Or who shall worship thee? (O Lord)
In the infernall pit.
6 So greuous is my plaint and mone,
That I wake wondrous faint.
All the nyght long I washe my bed,

With teares of my complaint.

7 My sight is dimme and waxeth olde,
With anguish of my hart,
For feare of those that be my foes,
And would my soule subuert.
8 But now away from me all ye,
That worke iniquitie:
For why? the Lord hath heard the voyce
Of my complaint and cry.

9 He heard onely the request,
And pray'r of my hart:
But it receyued at my hand,
And tooke it in good part:
And now my foes that vexed me,
The Lord will soone defame:
And sodenly confounde them all,
To their rebuke and shame.

PSALME VII. T. S.

Domine Deus meus in te.

¶ Being falsely accused by Chusane of Saules kinsmen, he calleth to God to be his defender, to whom he commendeth his innocency: first shewing that his conscience did not accuse him of any euill towards Saule. Nexte that it touched Gods glory to awarde sentence against the wicked. And so entering in to the consideration of Gods mercie and promise he waxeth bolde, and denudeth the vaine entrepriser of his enemies, threatening that it shall fall on their owne neckes, that whiche they haue purposed for others.

¶ Sing this as the third Psalm.

O Lord my God, I put my trust,
And confidence in thee:
Saue me from them that me pursue,
And eke deliuer me.
1 Least like a Lion he me teare,
And rent in peeces small:
Whilft there is none to succor me,
And rid me out of thrall.

3 O Lord my God if I haue done,
The thing that is not ryght:
Or els if I be founde in fault,
Or guilty in thy sight:
4 Or to me frende rewarded euill,
Or left hym in dystresse:
Whiche me pursued most cruelly,
And hated me causelesse:

5 Then let my foes pursue my soule,
And eke my lyfe downe thrust:
Vnto the earth, and also lay,
Myne honor in the dust.
6 Start vp (O Lord) now in thy wrath,
An I put my foes to payne.
Performe thy kyngdome promised,
To me which wrong susteyne.

7 Then shall great nations come to thee,
And know thee by thy thyng:
If thou declare for loue of them,
Thy selfe as Lord and king.
8 And thou that art of all men iudge,
O Lord now iudge thou me.
According to my ryghteousnesse:

And myne integritie.

9 Lord cease the hate of wicked men:
And be the iust mans guide:
10 By whom the secretes of all heartes,
Are searched and de'cide.
11 I take my helpe to come of God,
In all my grief and smart:
That doth preferue all those that be,
Of pure and perfect hart.

12 The iust man and the wicked both,
God iudgeth by his power:
So that he feelles his mighty hand,
Euen euery day and houre.
13 Except he chaunge hys mynde, I dye:
For euen as he should smite:
He whets his sword, his bow he bends
Aymyng where he may hit.

14 And doth prepare his mortall darts:
His arrowes kene and sharpe:
For them that do me persecute,
Whylst he doth mischief warpe.
15 But loe, though he in trauel be,
Of his diuellish forecast,
And of his mischief once conceyued,
Yet brings forth nought at last.

16 He digs a ditch and delues it depe,
In hope to hurt his brother:
But he sha'l into the pye,
That he digd vp for other.
17 Thus wrong returneth to the hurt,

Of

PSALME VIII, IX.

9

Of hym in whom it bred:
And all the mischief that he wrought,
Shall fall vpon his hed.
I will geue thanks to God therefore,

That iudgeth rightuously:
And with my song praye will the name
Of hym that is most hye.

PSALME VIII T. S.

Domine Deus noster.

The Prophet considering the excellent liberalitie, and fatherly providence of God towards man, whom he made as it were, a God over all his workes, doth not onely geue greates thanks, but is astonish'd with the admiration of the same, as one, nothing able to compasse such great mercyes, and so endeth.

¶ Sing this as the iii. Psalme.

O God our Lord how wonderfull,
Are thy workes euery where:
Whose fame surmounts in dignitie,
About the heauens cleare?
Euen by the mouthes of sucking babes
Thou wilt confounde thy foes:
For in these babes thy might is shene,
Thy graces they disclose.

And when I see the heauens hye,
The workes of thyn owne hand:
The Sunne, the Moone and all the starres,
In order as they stand.
What thing is man (Lord) thinke I then,
That thou doost him remember?
Or what is mans posteritie,
That thou doost it consider?

For thou hast made hym little lesse,
Then angels in degree:
And thou hast crowned him also,
With glory and dignitie.
Thou hast preferred him to be Lord,
Of all thy workes of a wonder:
And at his feete hast set all things,
That he should kepe them vnder.

As sheepe and neate and all beastes els,
That in the fieldes do feede:
Foules of the ayre, fish in the sea,
And all that therein breede
Therefore must I say once agayn,
O God that art our Lord:
How famous and how wonderfull,
Are thy workes through the world.

PSALME IX T. S.

Confitebor tibi Domine.

After he had giuen thanks to God for the sundry victories that he had sent hym against his enemies, and also proued by manifold experience how ready God was at hand to all his troubles, he bringeth now likewise in daunger of new enemies, desireth God to help him, according to his want, and destroy the malicious arrogancy of his aduersaires.

¶ Sing this as the iii. Psalme.

With hart and mouth, vnto the Lord,
Will I sing laud and praye:
And speake of all thy wonderfull workes
And them declare alwayes.
I will be glad and much reioyce,
In thee (O God) most hye:
And make my songs extoll thy name
About the starry skye.

For that my foes are driuen backe,
And turned vnto flight:
They fall downe flat, and are destroyde,
By thy great force and myght.
Thou hast reuenged all my wrong,
My grief and all my grudge:
Thou doest with iustice heare my cause,
Most lyke a righteous iudge.

Thou doest rebuke the Heauen folke,
And wicked so confounde:
That afterward the memory,
Of them cannot be founde.

My foe, thou hast made good dispatch,
And all our townes destroyd:
Thou hast theyr fame with them defaste,
Through all the world so wide.

Know thou that he which is aboue,
For euermore shall reygne:
And in the seat of equitie,
True iudgement will maintayne.
With iustice he will keepe and guyde,
The world and euery wyght:
And so will yelde with equitie,
To euery man his ryght.

He is protector of the poore,
What tyme they be opprest:
He is in all aduersitye,
Theyr refuge and theyr rest.
And they that know thy holy name,
Therefore shall trust in thee,
For thou forsakest not theyr sute,
In theyr necessity.

PSALME IX.&X.

11 Synge Psalmes therfore vnto the Lorde

That dwells in Sion hyll:
Publish amonge all nations,
Hys noble actes and wyll.

12 For he his mindfull of the bloud,
Of those that be opprest:
Forgettyng not the afflicted hart,
That seekes to hym for rest,

13 Haue mercy (Lord) on me poore wretch
Whose enemyes styl remayne:
Which from the gates of death are wong
To ravye me vp agayne.

14 In Sion that I myght set forth,
Thy praye with hart and voyce:
And that in thy saluacion (Lord)
My soule myght styl reioyce.

15 The Heathen stycke fast in the pyte,
That they them selues preparte,
And in the net that they dyd set,
They r owne feete fast are snared.

16 God shews his iudgements which were good,
For every man to marke:
When as ye see thee wicked man,
Ly trapt in hys owne warke.

17 The wicked and the synfull men,
Go downe to hell for euer:
And all the people of the world,
That will not God remember.

18 But sure the Lord will not forget
The poore mans griefe and paine:
The patient people neuer looke,
For helpe of God in vayne.

19 O Lord aryse least men preuayle,
That be of worldly might:
And let the Heathen folke receaue
Their iudgement in thy sight.

20 Lord strike such terrours feare and dread,
Into the hartes of them,
That they may know assuredly,
They be but mortall men.

PSALME X. T. S

Vt quid Domine recessisti.

¶ He complaineth of the fraud, rapine, tyranny, and all kinde of wrong, which worldlye men vse, assigninge the cause thereof, which was, that wicked men beinge as it were drunken with worldly prosperitie, and therefore sittinge apart: all feare and reuerence towards God, thinke they may do althinge without conuicting. Therefore he callith vpon God to frinde some remedye against these desperate euils. And at length comforteth hym selfe with helpe of deliuerance.

¶ Sing this as the third Psalme.

What is the cause that thou (O Lord)
Art now so far from thynesse?
And kepest close thy countenance,
From vs this troublous time?

2 The poore doth perish by the proud,
And wicked mens desire:
Let them be taken in the craft,
That they them selues conspire.

3 For in the lustes of his own hart,
The vngodly doth delight:
So doth the wicked prayse him selfe,
And doth the Lord despise.

4 He is so proud that right and wrong,
He setteth all apart:
Nay, nay, there is no God sayth he,
For thus he thinkes in hart.

5 Bycause his wayes do prosper styl,
He doth thy lawes neglect:
And with a blast doth puffe against,
Such as would hym correct.

6 Tush, tush (sayth he) I haue no dread
Least myne estate should chaunge:
And why for all aduersity,
To him is very strange.

7 His mouth is full of cursednes,
Of fraud, deceit, and guile:
Vnder his tong doth mischiefe lye,

And trauel all the while.

8 He lyeth hyd in wayes and holes;
To slay the innocent:
Agaynst the poore that passe hym by,
His cruel eyes are bent.

9 And lyke a Lion priuely,
Lyeth lurking in his den:
If he may snare them in his net,
To spoyle poore simple men.

10 And for the nonce full craftely,
He crucheth downe I say:
So are great heapes of poore men made
By his strong power his pray.

11 Tush, God forgetteth this (sayth he)
Therefore may I be bold:
His countenance is cast asyde,
He doth it not behold.

12 Arise (O Lord) O God, in whom
The poore mans hope doth rest:
Lift vp thyne hand, forget not Lord,
The poore that be opprest.

13 What blasphemy is this to thee?
Lord dost thou not abhorre it?
To heare the wicked in theyr hartes,
Say, tush thou carest not for it!
14 But thou seest all this wickednes,
And well dost vnderstand:

That

PSALME XI, & XII.

4

That frendles and poore fatherles,
Are left into thy hand.

Out of his land ech one.

15 Of wicked and malicious men,
Then breake the powre for euer:
That they with their iniquity,
May perish altogether.
16 The Lord shall raygne for euermore.
As king and God alone:
And he wyl chafe the Heathen folke,

17 Thow hearest (O Lord) the poore mans paine.
Their prayers and request:
Theyr haits thou wylt consume, vntill
Thyne eares to heare be prest.
18 To iudge the poore and fatherles,
And helpe them to theyr right:
That they may be no more opress,
With men of worldly might.

PSALME XI. T. S.

In Domino confido.

¶ This Psalme containeth two partes. In the first David sheweth how hard assaults of tempests he sustained, and in how great anguish of mynde he was, when Saul dyd persecute hym. Then next he reioysyth, that God sent hym succour in his necessity, declaring his iustice, as wel in governing the good and the wicked men, as the whole world.

¶ Sing this as the thrid Psalme.

I Trust in God, how dare ye then,
Say thus my soule vnyll:
Flee hence as fast as any foule,
And hyde you in your hyll?
2 Behold the wicked bend theyr bowes,
And make their arrowes prest:
To shote in secrete, and to hurt
The sound and harmles brest.

3 Of worldly hope all stayes were shrunke
And clearly brought to nought:
Alas the iust and righteous man,
What euyl hath he wrought?
4 But he that in his temple is,
Most holy and most hye:
And in the heauen hath his seate,
Of royal maiesty:

5 The poore and simple mans estate,
Considereth in his mynde:
And searcheth out full narrowly,
The maners of mankinde.
6 And wyth a cherefull countenance,
The righteous man will vie:
But in his hart he doth abhorre,
All such as mischief muse.

7 And on the synners casteth snares,
As thicke as any rayne:
Fire and brimstone, and whirlewindes thicke,
Appointed for theyr payne.
8 Ye see then how a righteous God,
Doth righteousness embrace:
And to the iust and vpriight man,
Sheweth forth his pleasant face.

PSALME XII. T. S.

Saluum me fac Domine.

¶ The Prophet learning the miserable estate of the people, and the decay of all good order desireth God speedily to send succour to his children. Then comforting hym selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping hys promyses, concluding that when all orders are most corrupted, then wyl God deliuer his.

¶ Sing this as the third Psalme.

Helpe Lord, for good and godly men.
Do perish and decay:
And sayth and trueth fro worldly mē,
Is parted cleane away.
2 Who so doth with his neighbour talke,
His talke is all but vayne:
For euery man bethinketh how,
To flatter, lye, and fayne.

3 But flattering and deceitful lyps,
And tonges that be so stout:
To speake proud words and make great brag:
The Lord soone cut them out.
4 For they say styl we wyl prouayle,
Our tongues shal vs extol:

Our tongues are ours, we ought to speake,
What Lord shal vs controule?
5 But for the great complaint and cry,
Of poore and men opprest:
Arise wyl I now (sayth the Lord)
And them restore to rest.
6 Gods woord is like to syluer pure,
That from the earth is tride:
And hath no lesse then seven tymes,
In fire bene purifide.

7 Now since thy promise is to helpe,
Lord keepe thy promise then:
And saue vs now and euermore,
From this yl kinde of men.

CCC 4

PSALME XIII, & XIII.

For now the wicked world is full,
Of mischiefs manifold:

When vanity with mortal men,
So highly is extold.

PSALME XIII. T. S.

Vsquequo Domine.

David (as it were) overcomes with sundrye and newe afflictions, flecth to God as hys only refuge, and so at the length being encouraged through Gods promyses, he conceiveth most sure confidence agaynst the extreme burres of death.

Sing this as the third Psalme.

HOw long wilt thou forget me Lord,
Shall I neuer be remembred?
How long wilt thou thy visage hide,
As though thou were offended?

2 In hart and minde how long shall I,
With care tormented bee?
How long eke shall my deadly foe,
Thus triumph ouer mee?

3 Behold me now (my Lord my God)
And heare me fore opprest:
Lighten mine eyes, least that I sleepe,
As one by death possesst.

4 Least thus myne enmy say to me,
Behold I do preuayle:
Least they also that hate my soule,
Reioyce to see me quayle,

5 But for thy mercies and goodnes,
My hope shall neuer flart:
In thy reliefe and sauing health,
Right glad shall be my hart.

6 I wyl geue thanks vnto the Lord,
And prayse to him sing
Because he hath heard my request,
And graunted my wishing.

PSALME XIII. T. S.

Dixit insipiens in corde.

He describeth the perverse nature of menne whiche were so growne to licentiousnes, that God was brought to utter contempt: for the which thing although he was greatlye grieved, yet being perswaded that God wold send some present remedye, he comforteth hym selfe and others.

T Here is no God, as foolish men affirme in theyr mad mood: their drifts are
all corrupt and vaine, not one of them doth good. The Lord beheld from heaven hie, the
whole race of mankinde, and saw not one that sought in dede the liuing God to finde.

3 They went all wyde, and were corrupt,
And truly there was none:
That in the world dyd any good,
I say there was not one.

4 Is all their iudgement so far lost,
That al woork mischiefe styll:
Eating my people euen as bread,
Not one to seeke Gods wyll?

5 When they thus rage, then sodenly
Great feare on them shall fall:
For God doth loue the righteous men,
And wyl mayntayn them all.

6 Ye mocke the doinges of the poore,
To their reproch and shame:
Because they put their trust in God,
And cal vpon his name:

7 But who shall geue thy people health,
And when wilt thou vsfisl.
The promise made to Israel,
From out of Sion hill?

8 Euen when thou shalt restore agayne
Such as were captiues lad:
Then Iacob shall therein reioyce,
And Israel shall be glad.

PSALME XV. T. S.

Domine quis.

This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and therefore

PSALME XVI, & XVII.

3

he placed his name amongst them, which was, to the intent that they by hyming, might witness that they were his special and holy people.

¶ Sing this as the xiiii. Psalme.

O Lord with in thy tabernacle,
Who shal inhabite stylR
Or whome wilt thou receyue to dwell,
In thy most holy hyll?
1 The man whose lyfe is vncorrupt,
Whose worker are iust and strait
Whose hart doth thinke the very truth,
Whose tounge speakes no disceit.
3 Nor to his neyghbour doth none yll,
In body, goods, or name:
Nor wyllingly doth moue false tales,
Whiche might empeire the same:
4 That in his hart regardeth not,
Malicious wicked men.
But those that loue and feare the Lord,

He maketh much of them.
5 His othe and all his promyses,
That keepeth faythfully:
Although he make his couenant so,
That he doth loose thereby.
6 That putteth not to vsury,
His money and his coyne:
Ne for to hurt the innocent,
Doth bribe or els purloine.
7 Who so doth all thinges as ye see,
That there is to be done:
Shal neuer perishe in this world,
Nor in the world to come.

PSALME XVI T. S.

Conserua me.

¶ *Dauid prayeth to God for succour, not for his works, but for his saythes sake, professing that he hateth all idolatry, saying God only for his comfort and felicity: who suffereth his to lacke nothing.*

¶ Sing this as the xiiii. Psalme.

Lord keepe me, for I trust in thee:
And doo confesse in deede:
Thou art my God, and of my good,
O Lord thou hast no neede.
2 I geue my goodnes to thy saintes,
That in the world do dwell:
And namely to the faythfull floke
In vertue that excell.
3 They shal heape sorowes on theyr heads
Which run as they were mad:
To offer to the Idol Gods,
Alas it is to bad.
4 As for their bloody sacrifice,
And offeringes of that sorte:
I wil not touch, nor yet therof
My lips shall make reporte.
5 For why? the Lord the porcion is,
Of mine inheritance:
And thou art he that doost maintaine
My rent, my los, my chaunce.
6 The place wherin my lot did fall,
In beauty did excell:
Myne heritage assignde to me,

Doth please me wondrous well.
7 I thanke the Lord that caused me,
To vnderstand the right:
For by his meanes my secreet thoughts,
Doo teache me euery night.
8 I set the Lord styl in my sight,
And trust him ouer all:
For he doth stand on my right hand,
Therefore I shall not fall.
9 Wherefore my hart and tong also,
Doth both reioyce together:
My flesh and body rest in hope,
When I this thing consider:
10 Thou wilt not leaue my soule in graue,
For Lord thou louest mee:
Nor yet wilt geue thine holy othe,
Corruption for to see.
11 But wilt teach me the way to lyfe,
For all treasures and store:
Of perfect ioy art in thy face,
And power for euermore.

PSALME XVII T. S.

Exaudi Domine iustitiam.

¶ *Here he complaineth to God of the cruell pride and arrogancy of Saul and the rest of his enemies, who thus ragd without any cause giuen on his part. Therefore he desireth God to reuenge his innocency, and deliuer him. This Psalme ought diligently to be noted of such as receive voyce for well doing.*

DDD

PSALME XVII, & XVIII.

¶ Sing this as the the xliii. Psalme.

O Lord geue eare to my iust cause,
Attend when I complayne:
And heare the prayers that I put
foorth,

With lyps that do not fayne.
2 And let the iudgement of my cause,
Procede alwayes from thee:
And let thine eyes behold and claare,
This my simplicitie.

3 Thou hast wel tride me in the night,
And yet couldst nothing finde:
That I haue spoken with my tonge,
That was not in my mynde.

4 As from the workes of wicked men,
And pathes peruerse and yll:
For loue of thy most holy woorde,
I haue refrayned styll.

5 Then in thy pathes that be most pure,
Stay me (Lord) and preferue:
That from the way wherein I walke,
My steps maye neuer swarue.

6 For I doo call to the (O Lord)
Suerly thou wyllt me ayde:
Then heare my prayers and wey right well,
The wordes that I haue sayde.

7 O thou the Sauour of all them,
That put their trust in thee:
Declare thy strength on them that spurne,
Agaynst thy maiesty.

8 O keepe me Lord as thou wouldest kepe
The apple of thine eye:
And vnder couert of thy wynges,
Defend me secretly.

¶ The second part.

9 From wycked men that trouble me,

And dayly me annoy:
And from my foes that go about,
My soule for to destroy:
10 Which wallow in theyr worldly wealthe
So full and eke so fat:
That in theyr pryde they do not spare,
To speake they care not what.

11 They lye in wayte where we should passe,
With craft me to confound:
And musing mischiefe in their myndes,
To cast me to the ground.

12 Much lyke a Lyon greedely,
That would his pray embrace,
Or lurking lyke a Lyons whelpes,
Within some secreete place.

13 Vp Lord with hast preuent my foe,
And cast hym at thy feete:
Sawe thou my soule from the yll man,
And with thy sword hym smyte.

14 Deliuer me Lord by thy power,
Out of these tyrants handes:
Which now so long tyme raygned haue.
And kept vs in theyr bandes.

15 I meane from worldly men, to whom
All worldly goods are ryfe:
That haue no hope or part of ioy,
But in this present lyfe.

16 Thou of thy store their bellies filst,
With pleasures to their mynde:
Theyr children haue inough, and leaue
To theyrs the rest behinde.

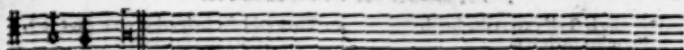
17 But I shall with pure conscience,
Behold thy gracious face:
So when I wake I shalbe full,
With thine Image and grace.

PSALME XVIII T. S.

Diligam te Domine.

¶ This Psalme is the first begynnyng of Dauids salutations and thankes geuing on the entering into his kingdome, wherein he extollet and prayseth most highly the marueilous mercyes and graces of God, who hath both preserved and defendeth hym, he setteth forth the image of Christes kingdome, paynted in his kingdome: that the faithfull may be assured, that Christ shal alwayes enquire and overcome by the unspeakable power of his father, stroughe all the whole world say there agaynst.

O God my strength and fortitude of force I must loue thee: Thou art my
castel and defence, in mine necessarye. My God, my rock, in whome I trust,
the worker of my wealth: my refuge, buckler and my shield, the horn of
all my



all my health.

- 3 When I sing laud vnto the Lord,
Most worthy to be serued:
Then from my foes I am right sure,
That I shalbe preferred.
- 4 The panges of death did compas me,
And bound me euery where:
The flowing waues of wickednes,
Did put me in great feare.
- 5 The flie and fittle snares of hell,
Were round about me set:
And for my death there was preparede,
A deadly trapping net.
- 6 I thus beset with payne and grieffe,
Did pray to God for grace:
And he forthwith did heare my plaint,
Out of his holy place.
- 7 Such is his power, that in his wrath
He made the earth to quake:
Yea the foundation of the mount
Of Rafan for to shake.
- 8 And from his nostels came a smoke,
When kindled was his ire:
And from his mouth came kyndled coales
Of hot consuming fire.
- 9 The Lord descended from aboue,
And bound the heauens byt:
And vnderneath his feete he cast,
The darkenes of the skye.
- 10 On Cherub, and on Cherubins,
Full royally he rode:
And on the wings of all the wyndes,
Cam flying all abrode.
- ¶ The second part.
- 11 And like a den most darke he made
His den and secret place:
With waters blacke, and ayry cloudes,
Enuironed he was:
- 12 But when the presence of his face,
In brightnes shall appeare:
Then cloudes consume, and in their stede,
Come hayles and coales of fire.
- 13 These fyry dartes and thunder boltes,
Disperse them here and there:
And with his often lyghtreinges,
He puts them in great feare.
- 14 Lord at thy wrath and threatening,
And at thy chiding cheare:
The springs and the foundations,
Of all the world appeare.
- 15 And from aboue the Lord sent downe
To fetch me from below:
And pluckt me out of waters great,
That would me ouerflow.
- 16 And me deliuerd from my foes,
That would haue made me thrall:

Yea from such foes as were to strong,
For me to deale with all.

- 17 They did preuent me to oppresse,
In tyme of my great grieffe:
But yet the Lord was my defence,
My succor and reliefe.
- 18 He brought me forth in open place,
Where as I might be free:
And kepte me safe, bycause he had
A fauour vnto me.
- 19 And as I was an innocent,
So did he me regarde:
And to the cleannes of my handes,
He gaue me my reward.
- 20 For that I walked in his wayes,
And in his pathes haue trod:
And haue not wauered wickedly,
Agaynst my Lord my God.
- ¶ The third part.
- 21 But euermore I haue respect,
To his law and decree:
His statutes and commaundementes,
I cast not out from mee.
- 22 But pure, and cleane, and vncorrupt,
Appearde afore his face:
And did refraine from wickednes,
And sinne in any case.
- 23 The Lord therefore will me rewarde,
As I haue done aright.
And to the cleannes of my handes,
Appearing in his sight.
- 24 For Lord, with him that holy is,
Wilt thou be holy to:
And with the good and vertuous men,
Right veruoussly wilt do.
- 25 And to the louyng and elea,
Thy loue thou wilt reuerue:
And thou wilt vse the wicked men,
As wicked men deserue.
- 26 For thou doost saue the simple folke,
In trouble when they lye:
And doost bryng downe the countenance
Of them that looke full hye.
- 27 The Lord will lyght my candle so,
That it shall shine full bright:
The Lord my God will make also,
My darknes to be lyght.
- 28 For by thy helpe an host of men,
Discomfit (Lord) I shall:
By thee I scale and overleape,
The strength of any wall.
- 29 Vnsported are the wayes of God,
His word is purely true:
He his a sure defense to such,
As in his fayth abyde.

PSALME XVIII, & XIX.

30 For who is God? except the Lord,
For other there is none:
Or els who is omnipotent,
Sauyng our God alone?

¶ The fourth part

31 The God that girdeth me with strength,
Is he that I did meane:
That all the wayes wherein I walked,
Did euermore keepe cleane.
32 That made my feete lyke to the Harts
In swiftnes of my pace,
And for my surety brought me forth,
Into an open place.

33 He did in order put my handes
To battaile and to fight:
To breake in sunder bars of brass,
He gaue myn armes the might.
34 Thou reachest me my saving health,
Thy right hand is my tower:
Thy loue and familiarity,
Doth still increase my power.

35 And vnder me thou makest playne,
The way where I should walke
So that my feete shall neuer slipp,
Nor stumble at a balke.

36 And sincerely I pursue and take
My foes that me annoyde:
And from the field do not returne,
Till they be all destroyde.

37 So I suppress and wounde my foes,
That they can ryse no more:
For at my feete they fall downe flat,
I strike them all so fore.

38 For thou doost gird me with thy strength,
To war in such a wyse:
That they be all scattered abrode,
That vp agaynst me ryse:

39 Lord thou hast put into my handes
My mortall enmyes yoke:
And all my foes thou doost deuide,
In sunder with thy stroke.

40 They cald for helpe, but none gaue care,
Nor helpt them in reliefe:
Yea to the Lord they cald for helpe,
Yet heard he not their griefe.

¶ The fifth part

41 And still like dust before the wynde,
I driue them vnder feete:
And sweepe them out like filthy clay,
That sticketh in the streete.
42 Thou keepest me from sedicious folke,
That still in stryfe be led:
And thou doost of the Heathen folke,
Appoint me to be head.

43 A people straunge to me vnknowne,
And yet they shall me serue:
And at the first obey my word,
Where as myn owne will swarue.
44 I shalbe irk some to mine owne,
They will not see my light:
But wander wyde out of theyr wayes,
And hide them out of sight.

45 But blessed be the lviuing Lord,
Most worthy of all prayfe:
That is my rocke and saynyg health,
Prayfed be he alwayes.

46 For God it is that gaue me power,
Reuenged for to be:
And with his holy word subdude,
The people vnto me.

47 And from my foe me deliuered,
And set me hyer then shofe
That cruell and vngodly were,
And vp agaynst me rose.

48 And for this cause, O Lord my God,
To thee geue thanks I shall:
And sing out prayfes to thy name,
Among the Gentiles all.

49 That gauest great prosperity,
Vnto the kyng I say:
To Dauid thynne annointed king,
And to his seede for aye.

PSALME XIX. T. S.

Celi enarrant gloriam.

¶ To the intent he might moue the faithfull to a deeper consideration of Gods glory, he setteth before theyr eyes the moste exquisite worthynesse of the heauens, with their proportion and ornaments. And after wards calleth them to the lawe wherein God hath reueled him selfe more familiarly to his chosen people. The which he dooth by commending the lawe, he setteth before them as a lampa, and in the end he concludeth with a prayer.

¶ Sing this as the xliiii. Psalme.

THe heauens and the firmament,
Do wonderously declare:
The glory of God omnipotent.
His workes and what they are.
2 The wondrous workes of God appeare
By euery dayes successer:

The nightes which likewise their race run,
The selfe same thing expresse:
3 There is no language tong or speche,
Where their sound is not heard:
In all the earth and coastes thereof,
Their

Their knowledge is conford,
 6 In them the Lord made for the sunne
 A place of great renome:
 Who like a bridegrome ready trimde,
 Doth from his chamber come.

7 And as a valiant champion,
 Who for to get a prize:
 With ioy doth halt to take in hand,
 Some noble enterprife.
 8 And all the sky from end to end,
 He compasseth about:
 Nothyng can hide it from his heare,
 But he wyll finde it out.

9 How perfect is the law of God,
 How is his couenant sure.
 Conuerting soules, and makyng wife,
 The simple and obscure.
 10 Iust are the Lordes commaundementes
 And glad both hart and mynde:
 His preceptes pure, and growth lighte,
 To eyes that be full blynde.

9 The feare of God is excellent,

And doth endure for euer
 The iudgements of the Lord are true,
 And ryghteous altogether,
 10 And more to be embraced alwayes,
 Then fined gold I say:
 The hony and the hony combe,
 Are not so sweete as they.

11 By them thy seruant is forwarde,
 To haue God in regarde:
 And in performance of the same,
 There shalbe great rewarde.
 12 But Lord what earthly man doth know
 The errors of this lyfel
 Then cleanse my soule from secreete synnes,
 Which are in me most ryfe.

13 And keepe me that presumptuous sinner,
 Preuayle not ouer me:
 And then shall I be innocent,
 And great offenses flee.
 14 Accept my mouth and eke my hart,
 My wordes and thoughtes echone:
 For my redeemer and my strength,
 O Lord thou art alone.

PSALME XX. T. S.

Exaudiet te Dominus.

A prayer of the people vnto God, that is wold please him to heare their king, and reueyue his sacrifice,
 which he offered before he went to battell against the Ammonites, declaring how that the Heathen put
 their trust in horses and chariots, but they trust onely in the name of the Lord their God. Wherefore the
 other shall fall, but the Lord will save the king and his people.

Sing this as the. xliii. Psalm.

IN trouble and aduersity,
 The Lord God heare thee still:
 The maiesty of Iacobs God,
 Defend thee from all yll.
 2 And send thee from his holy place,
 His helpe at eury neede,
 And so in Sion stablish thee,
 And make thee strong in deede.

3 Remembring well the sacrifice,
 That now to him is done,
 And so receyue right thankefully,
 Thy burnt offerings echone.
 4 Accordyng to thy hartes desire,
 The Lord graunte vnto thee,
 And all thy counsell and deuise,
 Full well performe may bee.

5 We shall reioyce when thou vs sauest,
 And our banners display
 Vnto the Lord, which thy requestes,
 Fulfilled hath alway.
 6 The Lord will his annointed saue,
 I know well by his grace,
 And send him health by his right hand,
 Out of his holy place.

7 In charrets some put confidence,
 And some in horses trust,
 But we remember God our Lord,
 That keepeth promise iust.
 They fall down flat, but we do ryse,
 And stand vp stedfastly,
 8 Now saue and helpe vs, Lord and king,
 On thee when we do cry.

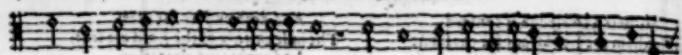
PSALME XXI. T. S.

Domine in virtute tua.

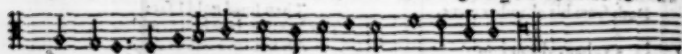
David in the person of the people prayeth God for the victory which he gave them against the Syrians
 and Ammonites. 2 Samuel. xxi. Wherein he had the riche crown of shakyn off. Ammon his
 head. 2 Samuel. xxi. and was rewarded with the manifold blessings of God, and contrary wist his enemies
 destroyed.

Lord how ioyfull is the king in thy strength, and thy power, How vehement-
 DDD

PSALME XXI. & XXII.



ly doth he reioyce, in thee his sanior. For thou hast geuen unto hym, hys godly



harts desire, to him nothing hast thou denide, of that he did require.

3 Thou didst preuent him with thy giftes

And blessings manifold:

And thou hast set vpon his head,

A crowne of perfect gold.

4 And when he asked lyfe of thee,

Therof thou madest hym sure:

To haue long lyfe, yea such a lyfe,

As euer should endure.

5 Great is his glory by thy helpe,

Thy benefite and ayde:

Great worship and great honour both,

Thou hast vpon him layde.

6 Thou wilt geue him felicity,

That neuer shall decay:

And with thy chearefull countenance,

Wilt comfort him alway.

7 For why? the kyng doth strongly trust,

In God for to preuayle:

Therefore his goodnes and his grace

Will not that he shall quayle.

8 But let thyne enmies feele thy force,

And those that thee withstand:

Finde out thy foes, and let them feele,

The power of thy right hand.

9 And like an ouen burne them Lord,

In fiery flame and fume:

Thine anger shall destroy them all,

And fire shall them consume.

10 And thou wilt roote out of the earth,

Their fruit that should increase,

And from the number of thy folke,

Their seede shall end and cease.

11 For why? much mischief did they muse,

Against thy holy name:

Yet did they fayle, and had no power,

For to performe the same.

12 But as a marke thou shalt them set,

In a most open place:

And charge thy bowstrings readyly,

Against thine enemies face.

13 Be thou exalted Lord therefore,

In thy strength euery houre.

So shall we sing right solemnly,

Praying thy might and power.

PSALME XXII. T. S.

Deus Deus meus, ad te de luce.

¶ David complaineth him selfe to be brought into such extremities, that he is lyke a man desperate and past all hope, after declaring wherof, he recovereth him selfe from the bottomlesse pit of temptation. And under hys owne person he setteth forth the figure of Christ, whom he did foresee in the spirit of prophesye. So this psalme after two sortes doth declare that prophesye of E say: he was taken fourth of prison and judgement.

¶ Sing this as the xxi. Psalme.

O God my God, wherfore doost thou,

Forake me vtterly:

And helpest not when I doo make,

My great complaint and cry?

2 To thee my God euen all daylong,

I do both cry and call:

I cease not all the night, and yet

Thou hearest not at all.

3 Euen thou that in thy sanctuary,

And holy place doost dwell:

Thou art the comfort and the ioy,

And glory of Israel.

4 And he in whom our fathers old,

Had all their hope for euer:

And when they put their trust in thee,

So didst thou them deliuer.

5 They were deliuerd for euer, when,

They called on thy name:

And for the fayth they had in thee,

They were not put to shame.

6 But I am now become a worme,

More like then any man:

And outcast whom the people scorne,

With all the spight they can.

7 As me despise as they behold,

Me walking on the way:

They grin, they mowe, they nod their heads,

And

PSALME XXIII

*gathereth a certain assurance, fully trusting in his selfe that God will continue the very same good
unto him for ever. Psalme xxiii.*
Singing this as the. xiii. Psalme.

THe Lord is onely my support,
And he that doth me feed;
How can I then lacke any thing,
Wherof I stand in need?
2 He doth me fold in coates most safe,
The tender grasse fast by:
And after drives me to the streames,
Which run most pleasantly.
3 And when I feeble my selfe nere lost,
Then doth he me home take:
Conducing me in his right pathes,
Even for his own names sake.
4 And though I were even at deathes dore
Yet would I feare none yll:
For with thy rod and shepherds crooke
I am comforted still.
5 Thou hast my table richly deckt,
In despite of my foe:
Thou hast my head with baulme refreht,
My cup doth overflow.
6 And finally while breath doth last,
Thy grace shall me defend:
And in the house of God wyll I
My lyfe for ever spend.

¶ An other by Thomas Sturhold.

MY Shepherd is the living Lord,
Nothing therefore I neede:
In pastures fayre, with waters calme,
He fet me forth to feede.
2 He did convert and glad my soule:
And brought my minde in frame:
To walke in pathes of righteousness,
For his most holy name.
3 Yea though I walke in vale of death,
Yet wyll I feare none yll:
Thy rod, thy staffe, doth comfort me,
And thou art with me still.
4 And in the presence of my foes,
My table thou shalt spread:
Thou shalt (O Lord) fill full my cup,
And eke annoynt my head.
5 Through all my lyfe thy favour is
So frankly shewed to me:
That in thy house for evermore,
My dwelling place shalbe.

PSALME XXIII I. H.

Dominicst terra.

¶ Because the grace of God was then to be entered in the temple, more glorious then before it had bene in the Tabernacle, David maketh a more glorious title, and with exclamation stretch forth the house thereof, stirring us to the consideration of the eternall mansions prepared for us in the heavens, where this was a shadow and figure.

¶ Sing this as the xxi. Psalme.

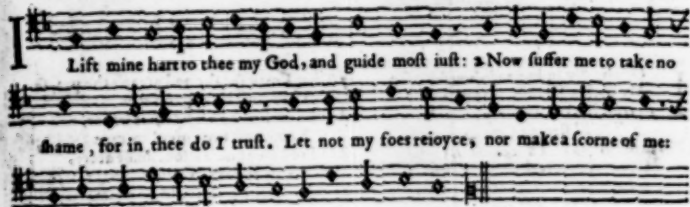
THe earth is all the Lords, with all
Her store and furniture:
Yea his is all the world, and all
That there in do indure.
2 For he hath fastly founded it,
About the sea to stand:
And layd a low the liquid flouds,
To flow beneath the land.
3 For who is he (O Lord) that shall
Ascend into thy hill?
Or passe into thy holy place,
There to dwell still?
4 Whose hands are harmlesse, and whose hart
No spot there doth defile:
His soule not set on Vanitie,
Who hath not sworn no guile.
5 Him that is such a one, the Lord
Shall place in blissfull plight:
And God his God, and Saviour
Shall hold to him his right.

6 This is the brood of travelers,
In seeking of his grace:
As Jacob did the Israelites,
In that time of his race.
7 Ye princes open your gates, stand open
The everlasting gate:
For there shall enter in thereby,
The king of glorious state.
8 What is the king of glorious state?
The strong and myghty hand:
The mighty Lord in battails stout,
And triall of the sword.
9 Ye Princes open your gates, stand open
The everlasting gate:
For there shall enter in thereby,
The king of glorious state.
10 What is this thing of glorious state?
The Lord of hostes it is:
The kingdome of the royaltie,
Of glorious state.

PSAL

Ad te Domine leuau.

The Prophet touched with the consideration of his finnes, and also grieved with the cruel malice of his enemies, prayeth to God most fervently to haue his finnes forgiven, especially such as he had committed in his youth. He becometh euery verse according to the Hebrew letters, p. m. lxxv.



3 And let them not be ouerthrowen, that put their trust in thee.

But shame shall them befall,
 Which harme them wrongfully:
 4 Therefore thy pathes and thy right wayes,
 Veto me Lord descry.
 5 Direct me in thy truth,
 And teach me I thee pray:
 Thou art my God and Saviour,
 On thee I wayte alway.

6 Thy mercies manifold,
 I pray thee Lord remember:
 And eke thy pity plentifull,
 For they haue bene for euer.
 7 Remember not the faultes,
 And frailty of my youth,
 Remember not how ignorant,
 I haue bene of thy trouth.

Nor after my desertes,
 Let me thy mercy finde:
 But of thine own benignity,
 Lord haue me in thy minde.
 8 His mercy is full sweete,
 His truth a perfect guide:
 Therefore the Lord wyll synners teach,
 And such as go a side.

9 The humble he wyll teach,
 His preceptes for to keepe:
 He will direct in all his wayes,
 The lowly and the meeke.
 10 For all the wayes of Gods,
 Are truth and mercy bothe:
 To them that keepe his testament,
 The witnes of his trouth.

The seconde part.

11 Now for thy holy names,
 O Lord I thee intreate:
 To graunt me pardon for my synne,
 For it is wondrous great:
 12 Who doth feare the Lord,
 The Lord doth him direct:
 To lead his life in such a way,
 As he doth accept.

13 His soule shall euermore,
 In goodnes dwell and stand:
 His seede and his posteritye,
 Inherite shall the land.
 14 All those that feare the Lord,
 Know his secret intent:
 And vnto them he doth declare,
 His wyll and testament.

15 Myne eyes and eke my hart,
 To him I wyll aduance:
 That pluckt my feete out of the snare,
 Of siane and ignorance.
 16 Wyth mercy me behold:
 To thee I make my mone:
 For I am poore and desolate,
 And comfortles alone.

17 The troubles of mine hart,
 Are multiplied in deede:
 Bring me out of this misery,
 Necessitie and neede.
 18 Behold my pauerly,
 Myne anguish and my payne:
 Remit my synne and myne offence,
 And make me cleane agayne.

19 O Lord behold my foes,
 How they doo still increase:
 Pursuing me with deadly hate,
 That sayne would lyue in peace.
 20 Preferre and keepe my soule,
 And eke deliuer me:
 And let me not be ouerthrowne,
 Because I trust in thee.

21 Let my simple purenes,
 Me from myne enemies shend:
 Because I looke as one of thine,
 That thou wouldest me defend.
 22 Deliuer Lord thy folke,
 And send them some reliefe:
 I meane thy chosen Israel,
 From all their payne and griefe.

Iudica me Domine.

¶ David oppressed with many injuries, finding no helpe in the world, calleth for aide from God, and assured of his mercie towards Saule, desireth God to be his iudge and to defend his innocency, causes afflicted. Finally he maketh mention of his sacrifice which he will offer for his deliverance, and desireth to be in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising mercie of life, and open prayes and thanksgiving.

¶ Sing this as the xviii. Psalme.

Lord be my iudge, and thou shalt see
My pathes be right and plaine:
I trust in God, and hope that he
Will strength me to remaine.
2 Proue me my God, I thee desire,
My wayes to search and try:
As men do proue their gold with fire,
My raynes and hart clypy.

3 Thy goodnes layd before my face,
I durst behold alwayes:
For of thy truth I treade the trace,
And will do all my dayes.
4 I do not lust to haue or vse,
With men whose deedes are wayne:
To come in house I doo refuse,
With the deceitfull trayne.

5 I much abhorre the wicked sorte,
Their deedes I do despise:
I do not once to them resorte,
That hurtfull thinges deuise.
6 My handes I wash, and do procede
In woorkes that walke vpright:
Then to thy altair I make speede,
To offer there in sight.

7 That I may speake and preach the prayse,
That doth belong to thee:
And so declare how wondrous wayes,
Thou hast bene good to mee.
8 O Lord thy house I loue most deere,
To me it doth excell:
I haue delight and would be neare,
Where as thy grace doth dwell.

9 Oh shut not vp my soule with them,
In synne that take their fyll:
Nor yet my lyfe among those men,
That seeke much blood to syl.
10 Whose hands are heapt with craft and guile
Their life therof is full:
And their right hand with wrench and wyle
For bribes doth plucke and pull.

11 But I in righteousness intend
My tyme and dayes to serue:
Haue mercy Lord, and me defend,
So that I do not sweare:
12 My foote is stayed for all assayes,
It standeth well and ryght:
Wherfore to God will I geue prayse,
In all the peoples sight.

PSALME XXVII. I. H.

Dominus illuminatio.

¶ David maketh this Psalme, being deliuered from great perils, as appeareth by the prayes and thanksgiving annexed: wherof we may see the constant fayth of David agaynst the assautes of all enemies, and also the end wherfore he desireth to liue and to be deliuered, only to worship god in his congregation: He vberly promised him self assurance, though father and mother forsake him, he teacheth this to be the only way, to see the good thinges in the lande of the liuing, and after his example he exhorteth to fayth and to attend vpon the Lord.

¶ Sing this as the xviii. Psalme.

THe Lord is both my healeth and lyght,
Shall man make me dismayde:
Sith God doth geue me strength and
might,
Why should I be afayd?
2 W hyle that my foes with all their strength
Begyn with me to brawle:
And thinke to eate me v, at length.
Them sches haue caught the fall.

3 I thought they in camp agaynst me lye,
My hart is not afayde
In battell pight if they will trye
I trust in God for ayde.
4 One thing of God I do require,

That he will not denie:
For whiche I pray, and will desire,
Till he to me applye.

5 That I within his holy place,
My life throughtout may dwell
To see the beauty of his face.
And vnto his temple well.
6 In tyme of dread he shall me hide,
Within his place most pure:
And keepe me secret by his side,
As on a rocke most sure.

7 At length I know the Lords good grace
Shal make me strong and stout:

PSALME XXVIII. & XXIX.

10

My foes to foyle and cleane deface,
That compas me about.

§ Therefore within his house will I
Geue sacrifice of prayfe:
With Psalmes and songes I will apply,
To laude the Lord alwayes.

¶ The second part.
9 Lord heare the voyce of my requests,
For which to thee I call:
Haue mercie (Lord) on me oppress,
And sende me helpe withall.
10 My hart doth knowledge vnto thee,
I sue to haue thy grace:
Then seeke my face, sayest thou to mee:
Lord I will seeke thy face.

11 In wrath turne not thy selfe away,
Nor suffer me to slide:
Thou art my helpe still to this day,
Be still my God and guide.
12 My parents both their sonne forsooke,

And cast me of at large:
And then the Lord him selfe yet tooke,
Of me the cure and charge.

13 Teach me O God the way to thee:
And leade me on fourth right:
For feare of such as watch for mee,
To trap me if they myght.
14 Do not betraie me to the will,
Of them that be my foes:
For they surmise agaynst me still,
Falsse winnes to depose.

15 My hart would faint, but that in me
This hope is fixed fast:
The Lord Gods good grace shall it see
In life that aye shall last.
16 Trust still in god, whose whole thou art
His will abyde thou must:
And he shall ease and strength thy hart,
If thou in him do trust.

PSALME XXVIII. T. S.

Ad te Domine clamabo.

¶ Being in great feare and pangs to see God dishonoured by the wicked men, he desireth to be rid of thẽ,
and cryeth for vengeance against thẽ and at length assureth him selfe, that God hath heard his prayer,
vnto whose iustice he commendeth all the saythfull.

¶ Sing this as the xxi. Psalme.

THOU art (O Lord) my strength and stay,
The succour which I craue:
Neglect me not, least I be lyke,
To them that go to graue.
2 The voyce of thy suppliant heare,
That vnto thee doth cry:
When I lift vp my handes vnto
Thy holy arke most hye.

3 Repute not me among the fort,
Of wicked and peruerse,
That speake right faire vnto their frendes
And thinke full ill in hart.
4 According to their handy worke,
As they deserue in deede:
And after their inuentions
Let them receaue their meede:

5 For they regard nothyng Gods workes
Hys lawe ne yet his lore:

Therefore will he them and their seede,
Destroy for euermore.

6 To render thanks vnto the Lord,
How great a cause haue I:
My voyce, my prayer, and my complaint,
That heard so willingly?

7 He is my shield and fortitude,
My buckler in distresse:
My hope, my helpe, my hartes reliefe:
My song shall him confesse.

8 He is our strength and our defence,
Our enemyes to resist:
The health, and the saluation,
Of his elect by Christ.

9 Thy people and thine heritage,
Lord blesse, guide, and preserve,
Increase them Lord and rule their hartes,
That they may neuer swaue

PSALME XXIX. T. S.

Afferte Domini.

¶ An excellent Psalme, wherein the prophet exhorteth the very princes and rulers of the world (which
other wise for the most parte thinke there is no God) at the least to feare him for the thunder: and tem-
pests: for feare whereof all creatures tremble. And though thereby god threateneth sinners, yet is he alwayes
mercifull to his, and moueth them thereby to prayse his name.

¶ Sing this as the xxi. Psalme.

GEUE to the Lord ye potentates,
Ye rulers of the world:
Geue ye all prayse, honor and strength, Vnto the liuyng Lord.
3 Geue honor to his holy name,
And honor him alone:
Worship him in his maiestie,

EE 2

PSALME XXX.

Within his holy throne.

3 His voyce doth rule the waters all,
Euen as him selfe doth please:
He doth prepare the thunder clappes,
And gouernes all the seas:
4 The voyce of God, is of great force,
And wondrous excellent:
It is most mighty in effect,
And much magnificent.

5 The voyce of God doth rent and breake
The Cedre trees so long:
The Cedre trees of Libanus,
Which are most his and strong.
6 And makes them leape like a Calfe,
Or els the Vnicorne:
Not onely trees, but mountaines great,

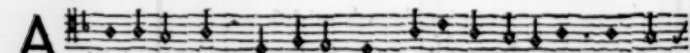
Wheron the trees are borne.

7 His voyce deuides the flames of fire
And shakes the wilderness:
8 It makes the desert quake for feare,
That called is Cades.
9 It makes the Hindes for feare to calue,
And makes the couert playne:
Then in his temple euery man,
His glory doth proclayme.
10 The Lord was set aboue the floudes,
Ruling the ragyng sea:
So shall he raigne, as Lord and kyng,
For euer and for aye.
11 The Lord will giue his people power,
In vertue to increase:
The Lord will blesse his chofen folke,
With euerlasting peace.

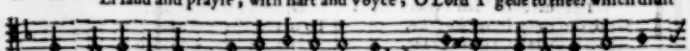
PSALME XXX. L. H.

Exaltabo te Domine.

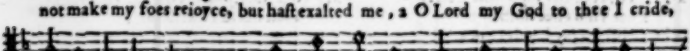
¶ When Dauid shoulde haue dedicated his house to the Lord, he fell so extreame sick, that he was without all hope of life, and therefore after his recovery he rendreth thanks to God, exhortyng others to the lyke, and learne by his example, that God is rather mercifull then seuer, and rigorous towards his children, and also that the fall from prosperitie to aduersitie is sadaine. This done, he returneth to prayer, promysing to prayse God for euer.

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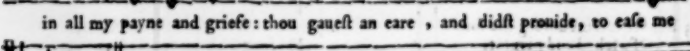
Li laud and prayse, with hart and voyce, O Lord I geue to thee, which didst



not make my foes reioyce, but hast exalted me, a O Lord my God to thee I cride,



in all my payne and griefe: thou gauest an eare, and didst prouide, to ease me



with reliefe.

3 Of thy good will thou hast cald backe,
My soules from hell to saue:
Thou didst reuiue when strength did lacke,
And kept me from the graue.
4 Sing prayse ye saines that proue and see,
The goodnes of the Lord:
In memory of his maiestie,
Reioyce with ont accorde.

5 For why his anger but a space,
Doth last and slake agayne:
But in hys fauour and his grace,
Alwayes doth lyfe remaine.
Thou ghates gripes of griefe, and pangesful fore,
Shall lodge with vs all nyght:
The Lord to ioy shall vs restore.
Before the day be light.

6 When I enioyde the world at will,

Thus would I boast and say:
Tuth I am sure to feele none ill,
This wealth shall not decay.
7 For thou O Lord of thy good grace,
Hadt sent me strength and ayde:
But when thou turnst away thy face,
My mynde was fore dismayde.

8 Wherefore agayne yet did I cry,
To thee, O Lord of might:
My God with playntes I did apply,
And prayde both day and night:
9 What gayne is in my bloud sayd I,
If death destroy my dayes:
Dost thou declare thy maiesty,
Or yet thy truth doth prayse?

10 Wherefore my God some pitie take
O Lord I thee desire:

Do not this simple soule forsake,
Of helpe I thee require.
Then didst thou turne my grief and wo,
Vnto a cherefull voyce:
The mourning weede thou tookst me fro

And madst me to reioyce.
Wherefore my soule incessantly,
Shal sing vnto thy prayse:
My Lord my God, to thee will I,
Geue laude and thanks alwayes.

PSALME XXXI. I. H.

In te Domine speraui.

¶ David deliuered from some greates danger, in the deserts of Maan, where he first reherceth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take hym: then he admyred the fauor of God alwayes to be ready to those that feare hym. Finally he exhorteth all the faithfull to trust in God, and to laue hym, because he preserveth and strengtheneth them, as they may see by his example.

¶ Sing this as the xviii. Psalme.

O Lord I put my trust in thee,
Let nothing worke me shame:
As thou art iust deliuer mee:
And set me quite from blame.

3 Heare me O Lord, and thar anon;
To helpe me make good speede,
Be thou my rocke and house of stone,
My fence in tyme of neede.

3 For why as stones thy strength is tride
Thou art my fort and tower:

For thy namesake be thou my guide,
And leade me in thy power.

4 Plucke forth my feete, and break the snare
Which they for me haue layde:
Thou art my strength and all my care
Is for thy might and ayde.

5 Into thy handes Lord I commit,
My sprite whiche is thy due:
For why thou hast redeemed it,
O Lord thou God most true!

6 I hate such folke as will not part
From things to be abhorde:
When they on trifles set their harts.
My trust is in the Lord.

7 For I will in thy mercy ioy,
I see it doth excell:
Thou seest when nought would me annoy
And knowest my soule full well.
8 Thou hast not left me in their hand,
That would me ouercharge:
But thou hast set me out of band,
To walke abroad at large.

¶ The second part.

9 Great griefe O Lord doth me assaile
Some pitie on me take:

Myne eyes waxe dim my might doth fayle,
My wombe for wo doth ake.

10 My life is worne with griefe and payne
My yeares in wo are past:

My strength is gone, and through disdayne
My bones corrupt and wast.

11 Among my foes I am a scorpe

My frendes are all dismayde:
My neighbors and my kinfmen borne
To see me are afraide.

12 As men once dead are out of minde,
So am I now forgot:
As small effect in me they finde,
As in a broken pot.

13 I heard the bragges of all the rouse,
Their threatens my mind dyd fray:
How they conspird and went about.
To take my life away.

14 But O Lord I trust in thee for ayde,
Not to be ouertrod.
For I confesse and still haue sayd,
Thou art my Lord and God.

15 The length of all my lyfe and age,
O Lord, is in thy hand:
Defend me from the wrathes and rage
Of them that me withstand.

16 To me thy seruauit (Lord) expresse
And shewe thy ioyfull face:
And saue me Lord for thy goodnes,
Thy mercy and thy grace.

¶ The thyrd part.

17 Lord let me not be put to blame,
For that on thee I call:

But let the wicked beare their shame,
And in the graue to fall.

18 Oh how great good hast thou in store,
Layde vp full safe for them:
That feare and trust in thee therfore,
Before the sonnes of men!

19 Thy presence shal them fence and guide,
From all proud bragges and wrongs:
Within thy place thou shalt them hyde
From all the strife of tonges.

20 Thanks to the Lord that hath declard
On me his grace so farre:
Me to defend with watche and ward,
As in a towne of warre.

21 Thus did I say both day and night,
Which I was sore opprest:

EEE ;

PSALME XXXII, & XXXIII.

Loe, I was cleane cast out of sight,
Yet heardst thou my request.
21 Ye saintes loue ye the Lord, I say,
The faithfull he doth guide;
And to the proude he will repay,

According to their pride.
23 Be strong, and God shall stay your hart
Be bolde and haue a lust:
For sure the Lord will take your part
Sith ye on hym do trust,

PSALME XXXII. T. S.

Beati quorum remissa.

¶ David punished with greuous sickness for his synnes, comforteth them happy to whom God doth not impute theyr transgressions. And after that he had confessed his synnes and obteyned pardon, he exhorteth the wicked men to tyme gally, and the good to reioyse.

¶ Sing this as the. xxx. Psalme.

THe man is blest, whose wickednes,
The Lord hath cleane remitted;
And he whose sinne and wretchednes,
Is hid and also couered,
2 And blest is he to whom the Lord,
Imputeth not his sinne:
Which in his hart hath hid no guile,
Nor fraude is founde therein.

Shall haue no power on him.

3 For whilst that I kept close my sinne,
In silence and constraint:
My bones did weare and waste away,
With dayly mone and plaint.
4 For nyght and day thy hand one me
So greuous was and smart:
That all my bloud and humours moist,
To drines dyd conuert.

7 When trouble and aduersity,
Do compasse me about:
Thou art my refuge and my ioy,
And thou doost ryd me out.
8 Come hither and I shall thee teach,
How thou shalt walke a ryght
And will thee guide, as I my selfe,
Haue learnde by prooue and sight.

5 I did therfore confes my fault,
And all my sinnes discouer:
Then thou (O Lord) didst me forgeue,
And all my sinnes passe ouer.
6 The humble man shall pray therfore,
And seeke thee in due tyme:
So that the floodes of waters great,

9 Be not so rude and ignoraunt,
As is the Horse and Mule;
Whose mouth without a rayne or byt,
From harme thou canst not rule.
10 The wicked man shall manifold,
Sorowes and grieue sustayne:
But vnto him that trustes in God,
His goodnes shall remaine.

11 Be mery therfore in the Lord,
Ye iust lift vp your voyce:
And ye of pure and perfect hart,
Be glad and eke reioyce,

PSALME XXXIII. L. H.

Exultati iusti in Domino.

¶ He exhorteth good men to prayse God: for that he hath not only created all thinges, and by his providence governeth the same: but also is faithfull in his promises. He understandeth mans hart, and scanneth the counsell of the wicked. So that no man can be preferred by any creature or mans strength, but they that put theyr confidence in his mercy, shall be preferred from all aduersity.

¶ Sing this as the xxx. Psalme.

YE righteous in the Lord reioyce,
It is a seemely sight:
That vpright men with thankfull
voice
Should prayse the God of might.
2 Praise ye the Lord with harpe and song,
In Psalmes and pleasant thinges:
With Lute and instrument among,
That soundeth with ten strings.
3 Sing to the Lord a song most new,
With courage geue hym prayse:
For why his word is euer true,
His woorkes and all his wayes,

4 To iudgement, equity, and right,
He hath a right good wyll:
And with his giftes he doth delight,
The earth throughout to fyl.
5 For by the woord of God alone,
The heauens all were wrought:
Their hostes and powers euery chone,
His breath to passe hath brought.
6 The waters great gathered hath he,
On heapes within the shore:
And hid them in the depth to be,
As in an house of store.

7 All men on earth both least and most,

Fear

Fear God, and keepe his law
Ye that inhabite in eche coast,
Dread him and stand in awe.
What he commaunded wrought it was,
At once with present speede:
What he doth wyll is brought to pas,
With full effect in deede.

9 The counsels of the nations rude,
The Lord doth driue to nought:
He doth defeat the multitude:
Of their deuice and thought.
10 But his decrees continue still,
They neuer slake or swage:
The motions of his mynde and wyll,
Take place in every age.

¶ The second part.
11 And blessed are they to whom the Lord,
As God and guide is knowne:
Whom he doth chuse of mere accord,
To take them as his owne.
12 The Lord from heauen cast his syght,
On men mortall by birth.
13 Considering from his seat of myght,
The dwellers of the earth.

14 The Lord I say, whose hand hath wrought
Mans hart, and doth it frame:
For he alone doth know the thoughts,
And working of the same.

15 A king that trusteth in his host,
Shall nought preuaile at length:
The man that of his might doth boast,
Shall fall for all his strength.

16 The troupes of horsmen eke shall faile,
Their sturdy steeds shall sterue:
The strength of horse shall not preuaile,
The Rider to preserue.

17 But lo the eyes of God entende,
And watch to ryde the iust:
With such as feare him to offend,
And on his goodnes trust.

18 That he of death and all distress,
May set their soules from dreades
And if that dearch the land oppres,
In hunger they to feede.

19 Wherefore our soules doth still depend,
On Gods our strength and stay:
He is the shield vs to defend,
And driue all darters away.

20 Our soules in God hath ioy and grome,
Reioycing in his might:
For whyt in his most holy name,
We hope and much delight.

21 Therefore let thy goodnes (O Lord)
Styll present with vs be:
As we alwayes with one accord,
Doo onely trust in thee.

PSALME XXXIIII. T. S.

Benedicam Domino.

¶ After David had escaped Achis, according as it is written in the 1. Samuel 21. whom in this psalm he calleth Abimelech (which was a general name to all the kings of the Philistines) he prayeth God for his deliverance promising all others by his example to trust in God, to feare and serve hym, who defendeth the godly with his angels, and viceroye destroyeth the wicked in their sinnes.

¶ Sing this as the xxx. Psalme.

I wyll geue laud and honor both,
Vnto the Lord alwayes:
And eke my mouth for euermore,
Shall speake vnto his prayse.
1 I doo delite to laud the Lord,
In soules and eke in voyce:
That humble men and mortified,
May heare and so reioyce.

2 Therefore see that ye magnify,
With me the liuing Lord:
And let vs now exalt his name,
Together with one accorde.
3 For I my selfe besought the Lord.
He answered me agayne:
And me deliuered incontinent,
From all my feare and payne.

4 Who so they be that hym beholde,
Shall see his light most cleare:
Their countenance shall not be daunted,
They neede it not to feare.
5 This fely wretch for some reliefe,
Vnto the Lord I did call:
Who did him heare without delay,

And ryd him out of thrall.

7 The angell of the Lord doth pitch,
His tentes in every place:
To saue all such as feare the Lord,
That nothing them deface.

8 Taste and consider well therefore,
That God is good and iust.
O happy man that maketh hym,
His onely stay and trust.

9 Feare ye the Lord his holy ones,
About all earthly thing:
For they that feare the liuing Lord,
Are sure to lacke nothing.
10 The Lions shalbe hungerbit,
And pinde with famine much:
But as for them that feare the Lordes,
No lacke shalbe to such.

¶ The second part.

11 Come nere therefore my children deare,
And to my wordes geue eare:
I shall you teach the perfect way,
How ye the Lord should feare.
12 Who is that man that would line long,

PSALME XXXV.

And lead a blessed life
 13 Se thou refrayne thy tong and lips,
 From all deceit and strife.
 14 Turne backe thy face from doing yll
 And do the godly deede:
 Inquire for peace and quietnes,
 And follow it with speede.
 15 For why? the eyes of God aboute,
 Vpon the iust are bent:
 His eares likewise doo heare the playne,
 Of the poore innocent.
 16 But he doth frown and bend his browes,
 Vpon the wicked traine:
 And cut away the memory,
 That shoulde of them remayne.
 17 But when the iust doth call and cry,
 The Lord doth heare them so:
 That out of payne and misery,
 Forthwith he lets them go.
 18 The Lord is kinde and straight at hand,

To such as be contrite;
 He saues also the sorrowful,
 The meeke and poore in spirite;
 19 Ful many be the miseries,
 That righteous men do suffer:
 But out of all aduersities,
 The Lord doth them deliuer.
 20 The Lord doth so preferue and keepe,
 His wery bones alway:
 That not so much as one of them,
 Doth perish or decay.
 21 The synne shall flea the wicked man,
 Which he himselfe hath wrought:
 And such as hate the righteous man,
 Shall soone be brought to nought.
 22 But they that serue the liuing Lord,
 The Lord doth saue them sound:
 And who that put their trust in hym,
 Nothing shall them confound.

PSALME XXXV. T. S.

Iudica Domine nocentes.

¶ So long as Saul was enemy to David, all that had any authority vnder him, to flatter they king, did also most cruelly persecute David: against whom he prayeth God to plead and to avenge his cause, that they may be taken in their nets and snares which they layde for hym, and hys innocency may be declared, And that the innocent which taketh parte with hym, may reioyce and prayse the name of the Lord that shal deliuereth hys seruants. And so he promyseth to speake forth the iustice of the Lord, and to magnifie hys name all the dayes of hys life.

L Ord pleade my cause agaynst my foes, confound their force and myght: Fight
 on my part agaynst all those that seeke with me to fight. 2 Lay hand vpon thy speare
 and shield: thy self in armour dres, stand vp for me and fight the field to help me
 from distres.

3 Gird on thy sword, and stop the way,
 My enemies to withstand:
 That thou vnto my soule do say,
 Lo I thy helpe at hand.
 4 Confound them with rebuke and blame,
 That seeke my soule to spyll:
 Let them turne backe and flee with shame,
 That thinke to worke me yll.
 5 Let them disperse and flee abroad,
 As wynde doth drive the dust:
 And that the angel of our God,
 Their might away may thrust.
 6 Let al their wayes be voyde of light,

And slippery like to fall:
 And send thine Angell with thy myght,
 To persecute them all.
 7 For why? without my fault they haue
 In secret set theyr grin:
 And for no cause haue digd a caue,
 To take my soule therein.
 8 When they thinke least and haue no care,
 O Lord destroy them all,
 Let them be traps in theyr own snare,
 And in their meschiefe fall.
 9 And let my soule, my hart and voyce.

In God haue ioy and wealth:
That in the Lord I may reioyce,
And in his fauing health,
10 And then my bones shall speake and say,
My partes shall all agree:
O Lord though they doo seeme ful gay,
What man is like to thee!

¶ The seconde part.

11 Thou doost defend the weake from them,
That are both stout and strong:
And ryd the poore from wicked men,
That spoyle and do them wrong.
12 My cruel foes against me rise,
To witnes thinges vntreue:
Ad to accuse me they deuise,
Of that I neuer knewe.

13 Where I to them did owe good wyll,
They quyt me with dildayne:
That they should pay my good with yll,
My soule doth fore complayne:
14 When they wer sick I mournd therfore
And clad my selfe in sacke:
Wyth fasting I did faynt full fore,
To pray I was not slacke.

15 As they had bene my brethren deare,
I did my selfe behaue:
As one that maketh wofull chere,
About his mothers graue.
16 But they at my diseafe dyd ioye,
And gather on a rout:
Yea abieſt ſlaues at me dyd ioy,
Wyth mockes and checkes ful stout.

17 The belly Gods and flattering trayne,
That all good thinges deride:
At me doo gryn wyth great dildayne,
And plucke theyr mouth aſyde.
18 Lord when wilt thou amend this geare
Why doost thou stay and pause?
Oh ryd my soule myne onely deare,
Out of these Lyons clawes.

19 And then wyll I geue thanks to thee
Before thy church alwayes:
And where as most of people bee,
There wyll I shew thy prayſe.
20 Let not my foes preuayle on me,

Which hate me for no fault:
Nor yet to wynke or turne theyr eye,
That causeles me assault.

¶ The thyrd part.

21 Of peace no woord they thinke or say,
Their talke is all vntrue:
They styll consult and would betray,
All those that peace ensue.
22 With open mouth they run at me,
They gape, they laugh, they leere:
We'l, well say they, our eye doth see,
The thing that we desire.

23 But Lord thou seeſt what wayes they take
Cease not this geare to mend:
Be not far of, nor me forsake,
As men that sayle their frend.
24 Awake, aryſe, and styrr abroad,
Defend me in my right:
Reuenge my cause my Lord my God,
And ayd me with thy might.

25 According to thy righteouſnes,
My Lord God ſet me free:
And let not them their pride expreſſe,
Nor triumph ouer me.
26 Let not their harts reioyce and cry,
There, there, this geere goeth trim:
Nor geue them cause to ſay on hye:
We haue our wyll of hym.

27 Confound them with rebuke and ſhame
That ioy when I do mourne:
And pay them home with ſpote and blame,
That brag at me with ſcorne.
28 Let them be glad and eke reioyce,
Which loue mine vpright way:
And they all tymes with hart and voyce,
Shall prayſe the Lord and ſay.

29 Great is the Lord, and doth excell,
For why he doth delight:
To ſee his ſeruant prosper well,
That is his pleaſant ſight.
30 Wherefore my toung I will apply,
Thy righteouſnes to prayſe:
Vnto the Lord my God wyll I,
Sing laud with thanks alwayes.

PSALME XXXVI. I. H.

Dixit iniustus vt.

¶ David grievously vexed by the wicked doth complaine of their malice and wickednes. Then he turneth to conſider the unſpeakable goodnes of God towards all creatures: but ſpecially towards his children, that by faith therof he may be comforted and aſſured of his deliveraunce by this ordinarie courſe of Gods workes, who in the end deſtroyeth the wicked, and ſaureth the iuſt.

¶ Sing this as the xxxv. Psalme.

THe wicked with his workes vnjuſt,
Doth thus perſwade his hart:
That of the Lord he hath no care,
His feare is ſet aſparte,

2 Yet doth he ioye in his eſtate,
To walke as he began:
So long til he deſerue the hate
Of God and eke of man.

FFF

PSALME XXXVII.

1 His wordes art wicked, vile and naught,
His song no truth doth tell:
Yet at no hand will he be taught
Which way he may doo well.
4 When he should sleepe, then doth he muse
His mischiefe to fulfill:
No wicked wayes doth he refuse,
Nor nothing that is ill.
5 But Lord thy goodnes dorth ascend
About the heauens hye:
So doth thy truth it selfe extend,
Vnto the cloudye skye.
6 Much more then hills, so high and steepe
Thy iustice is exprest:
Thy iudgements like to seas most deepe
Thou sauest both man and beast.
7 Thy mercy is aboute all thinges,
O God it doth excell:
In trust wherof as in thy wynges,
The sonnes of men shal dwell.

8 Within thy house they shalbe fed,
With plenty at their wyll:
Of all delight they shalbe sped,
And take therof their iyll.
9 For why? the wel of life so pure,
Doth ouerflow from thee:
And in thy light we are full sure,
The lasting light to see.
10 From such as thee desire and know,
Let not thy grace depart:
Thy righteousness declare and shew
To men of vpriight hart.
11 Let not the proud on me preuaile,
O Lord of thy good grace:
Nor let the wicked me assayle,
To throw me out of place.
12 But they in their deuile shall fall,
That wicked workes maintaine:
They shalbe ouerthrowne wyth all,
And neuer ryse agayne.

PSALME XXXVII. VV. VV.

Noli aemulari in malign.

¶ Because the Godly should not wonder to see wicked men prosper in this world, the prophet bewreth that all thinges, shalbe grownt according to theyr hart's desire, to that that lone and feare God: and theyr that do the contrary, although they seme to florish for a time, shall at length perishe.

¶ Sing this as the. xxx. Psalme.

GRudge not to see the wicked men,
In wealth to flourish styl:
Nor yet enuy suche as to yll,
Hauē bent an l for their wyll.
2 For as grene grasse and flourishing herbes
Are cut and wither away:
So shal their great prosperity,
Soone passe, vade and decay.
3 Trust thou therfore in God alone,
To doo well geue thy mynde:
So shalt thou haue the land as thine,
And there sure foode shalt finde.
4 In God set all thy hart's delight,
And looke what thou wouldest haue:
Or els canst with in all the world,
Thou needst it not to craue.
5 Cast both thy selfe and thine affaires
On God with perfect trust:
And thou shalt see with patience,
The effect both sure and iust.
6 The perfect life and godly name,
He will cleare as the light:
So that the sunne euen at noone dayes
Shall not shine halfe so bright.
7 Be still therfore, and stedfastly
On God see thou waye then:
Nor shrinking for the prosperous state,
Of lewde and wicked men.
8 Shake of dispire, enuy, and hate,

At least in any wise:
Their wicked steppes auoide and flie,
And folow not their guile.
9 For every wicked man will God,
Destroy both more and lesse:
But such as trust in hym are sure
The land for to possesse.
10 Watch but a while, and thou shalt see,
No more the wicked trayne:
No not so much as house or place,
Were once he did remayne.

¶ The second part.

11 But mercifull and humble men,
Enioy shall sea and land:
In rest and peace they shall reioyce,
For nought shall them withstand.
12 The leud men and malicious,
Agaynst the iust conspire:
They gnash theyr teeth at him, as men
Which do his bane desire.
13 But while that leude men thus do thinck
The Lord laughs them to scorne:
For why he seeth theyr terme approche,
When they shall sigh and mourne.
14 The wicked haue theyr sword out drawn
Their bow eke haue they bent
To ouerthrow and kill the poore,
As they the right way went.

35 But

15 But the same sword shall pearse their hart:
Which was to kill the iust:
Likewise the bow shall breake to shivers,
Wherin they put their trust.
16 Doubtles the iust mans poore estate,
Is better a great deale more:
Then all these leude and worldly mens
Rich pompe and heaped store.

17 For be their power neuer so stronge,
God will it ouerthrowe:
Where contrary he doth preferue,
The humble men and lowe.

18 He seeth by his great prouidence,
The good mens trade and way:
And will geue them inheritance,
Which neuer shall decay.

19 They shall not be discouraged,
When some are hard bested:
When other shalbe hunger bit,
They shall be clad and fed.

20 For whosoever wicked is,
And enmie to the Lord:
Shall quaike, yea melt euen as lambes greafe
Or smoke that flecth abroad.

¶ The thyrd part.

21 Behold the wicked boroweth much
And neuer payeth agayne:
Wheras the iust by liberrall giftes,
Makes many glad and fayne.

22 For they whom god doth bless, shal haue
The land for heritage:
And they whom he doth curse likewise,
Shall perishe in his rage.

23 The Lord the iust mans wayes doth guide
And geues him good successe.
To every thing he takes in hand,
He sendeth good addresse.

24 Though that he fall yet is he sure
Not venterly to quaike:
Because the Lord stretcheth out his hand
As neede and doth not fayle.

25 I haue ben yong and now am olde,
Yet did I neuer see:
The iust man lef, or els his seede,
To begge for misery.

26 But geues al wayes most liberrally,
And lendes wheras is neede:
His children and posteritie,
Receyue of God their meede.

27 Flee vice therfore and wickednes,
And vertue do embrace,
So God shal graunt thee long to haue
In earth a dwelling place:

28 For God so loueth equiety,
And sheweth to his such grace:
That he preferues them euermore,
But stroyes the wicked race.

29 Where as the good and godly men,
Inherite shall the land,
Hauing as Lordes all thing therein,
In theyr owne power and hand.

30 The iust mans mouth doth euer speake
Of matters wise and hye:
His tong doth talke to edifie,
With truth and equitie.

31 For in his harte the law of God
His Lord doth still abyde:
So that where euer he goeth or walkes,
His foote can neuer slide.

32 The wicked like a rauenyn woulfe
The iust man doth beset:
By all meanes seekyng hym to kill,
If he fall in his net.

¶ The fourth part.

33 Though he should fall into his handes
Yet God would succor send:
Though men agaynst him sentence geue,
God would hym yet defend.

34 Wayt thou on God, and keepe his way
He shall preferue thee then:
The earth to rule, and thou shalt see
Destroyd these wicked men.

35 The wicked haue I sene most strong
And placed in hye degree:
Floorishing in all wealth and store,
As doth the Laurel tree.

36 But sodenly he passed away,
And lo he was quite gone:
Then I him sought, but could scarce finde,
The place wher dwelt such one.

37 Marke and behold the perfre man
How God doth him increafe:
For the iust man shall haue at length,
Great ioy with rest and peace.

38 As for transgressours, wo to them,
Destroyde they shall all bee:
God will cut of their buddying race,
And riche posteritie.

39 But the saluacion of the iust,
Doth come from God aboue:
Who in their trouble sends them ayde
Of his mere grace and loue.

40 God doth them helpe, saue, and deliuer
From leud men and vniust:
And still will saue them, whilst that they
In him do put their trust.

PSALME XXXVIII T. S.

Domine ne in furore.

¶ David lying sick of offense grievous: discafe, acknowledgeth hym selfe to be chastised of the Lords for
FFF 2

PSALME XXXVIII, & XXXIX.

his former, and therefore prayeth God to turne away his wrath, but uttereth the greatness of his griefe by many words and circumstanes, as wounded with the arrowes of Gods irasforfaken of his frendes, shall intrate d of his enemies, but in the end with firme confidence he commendeth his cause to God, and hopeth for speedy helpe at his hands.

¶ Sing this as the xxxv. Psalme.

PVt me not to rebuke, O Lord,
In thy prouoked ire:
Ne in thy heauy wrath, O Lord,
Correct me I desire.

2 Thine arrowes do sticke fast in me,
Thy hand doth greffe me sore.
3 And in my flesh no health at all
Appareth any more.

And all this is, by reason of
Thy wrath that I am in:
Nor any rest is in my bones,
By reason of my sinne.

4 For lo my wicked doyngs Lord,
About my head are gone:
As greater lode then I can beare,
They lye me fore vpon.

5 My woundes stincke, and are festred so,
As lothsome is to see:
Which all through mine own foolishnes
Betideth vnto mee.

6 And I in carefull wise am brought,
In trouble and distres:
That I go wayling all the day
My dolefull heauynes.

7 My loynes are filld with fore disease,
My flesh hath no whole part:
I feble am, & broken sore,
I rore for grief of hart.

9 Thou knowest Lord my desire, my grones
Are open in thy sight:

10 My hart doth pant, my strength hath faild
Myne eyes haue lost their light.

11 My louers and my wonted friendes,
Stand looking on my wo:
And eke my kinsmen far away,
Are me departed fro.

12 They that did seek me life laid snares,

And they that sought the way
To do me hurt, spake lyes, and thought
On treason all the day.

¶ The second part.

13 But as a deafe man I became,
That cannot heare at all:

14 And as one dumme that opens not,
His mouth to speake with all.

15 For all my confidence, O Lord,
Is wholly set on thee:

16 O Lord, thou Lord that art my God,
Thou shalt geue eare to me.

This I dyd craue, that they my foes
Triumpe not ouer me:

17 For when my foete dyd slyp, then they
Did ioy my fall to see.

And truly I poore wretch am set
In place a wooll wight:
And eke my griefefull heauynes,
Is euer in my sight.

18 For whyle that I my wyckednes,
In humble wyse confesse,

And whyle I for my sinfull deedes
My sorrow do expresse:

19 My foes do still remayne alyue,
And mighty are also:

And they that hate me wrongfully,
In number hugely grow.

20 They stand agaynst me, that my good
With euil do repay:

By cause that good and honest thinges,
I do ensue alway.

21 For sake me not, O Lord my God,
Be thou not far away:

22 Hast me to helpe, my Lord my God,
My safety and my stay.

PSALME XXXIX. I. H.

Dixi custodiam.

¶ David uttereth with what grate griefe and bytternes of mynde he was driven to these outrageous complayntes of his infirmities, for he confesseth that w^{ch} he had determined silence, that he brast forth yet more wordes that he woulde not, through the greatness of his griefe. This he rehearseth certayne requestes whiche last of infirmities of man and mixeth with them many prayers, but all to shewe a mynd wonderfullie troubled, that it may plainly appeare howe he dyd strive myghtely against death and desperation.

¶ Sing this as the xxxv. Psalme.

ISaid I will looke to my wayes,
For feare I should go wrong:
If will take heed all tymes, that I

Offend not in my tong
2 As with a byt I will keepe fast,
My mouth with force and might:

Not

Not once to whisper all the while
The wicked are in fight.

1 I held my tong and spake no word,
But kept me close and still:
Yea from good talke I did refrayne,
But fore againt my wyll
4 My hart waxt whor within my brest,
With musyng, thought, and dout:
Which did increafe and stirre the fyre,
At last these wordes braut out.

5 Lord, number out my life and dayes,
Which yet I haue not past:
So that I may be certified,
How long my life shall last.
6 Lord, thou hast poynted out my lyfe,
In length much like a span:
Mine age is nothing vnto thee,
So wayne is euery man.

7 Man walketh like a shade, and doth
In wayne him selfe annoy:
In getting goods, and cannot tell,
Who shall the same enjoy.
10 Now Lord fith things this wife do frame,
What helpe do I desire?
Of truth my hope doth hang on thee,
I nothing els require.

¶ The second part.

9 From all the finnes that I haue done,
Lord quit me out of hande:
And make me not a scoorne to foolles,
That nothing vnderstand.
10 I was as dumme, and to complaine,
No trouble might me moue:
Bycause I know it was thy worke,
My patience for to proue.

11 Lord take from me thy scourge and plage,
I can them not with stand:
I faynt and pyne away for feare,
Of thy most heauy hand.
12 When thou for sinne doost man rebuke,
He waxeth wo and wan:
As doth a cloth, that mothes haue fret,
So wayne a thyng is man.

13 Lord heare my sute, and geue good heede,
Regarde my teares that fall:
I sojourne lyke a stranger here,
As did my father, all.
14 Oh spare a lytel, geue me space
My strength for to restore:
Before I go away from hence,
And shall be sene no more:

PSALME XL. L. H.

Expectans expectaui.

¶ David deliuered from great danger, doth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence to order all mankind. Then doth he promise to geue hym selfe wholly to Gods seruice, and so declareth how God is truly worshipped. Afterward he geueth thanks and prayseth God, and hauing complained of his enemies with good courage, he calleth for ayde and succour.

¶ Sing this as the xxxv. Psalme.

I wayted long and fought the Lord,
And patiently did beare:
At length to me he did accord,
My voyce and cry to heare.
1 He pluckt me from the lake so deepe,
Out of the mire and clay:
And on a rocke he set my feete,
And he dyd guide my way,
3 To me he taught a Psalme of prayse,
Which I must shew abroad:
And sing newe songes of thanks alwayes,
Vnto the Lord our God.
4 When all the folke these things shall see,
As people much afraide:
Then they vnto the Lord will flee,
And trust vpon his ayde.

5 O blest is he whose hope and hart
Doth in the Lord remaine:
That with the proud doth take no part,
Nor such as lyfe and iayne.
6 For Lord my God thy woundrous deedes
In greatness far do pacie:

Thy fauour towards vs exceeds
All things that euer was.

7 When I entend and do deuise,
Thy workes abroad to shew:
To such a reckning they do ryse,
Therof no end I know.
8 Burnt offerings thou delightst not in
I know thy whole desire:
With sacrifice to purge his signe,
Thou doost no man require.

9 Meate offering and sacrifice,
Thou wouldest not haue at all:
But thou O Lord hast open made,
Mine eares to heare withall.
10 But then sayd I behold and looke,
I come a meane to be:
For in the volume of the booke,
Thus it is sayd of me:

11 That I, O God, O God should do thy minde
Which thyng doth lyke me well:
For in my hart thy law I finde,

PSALME XLI

Fast placed there to dwell.
 13 Thy Iustice and thy righteousnes,
 In great resorts I tell:
 Behold, my tong no tyme doth cease,
 O Lord thou knowest full well.

¶ The second part.
 13 I haue not hid within my brest,
 Thy goodnes as by stealth:
 But I declare and haue exprest
 Thy truth and sauyng health.
 14 I kept not close thy louing minde,
 That no man should it know:
 The trust that in thy truth I finde,
 To all the Church I shewe.

For I with mischeces many one
 Am fore beset about:
 My sinnes encrease and so come on
 I can not spy them out.
 15 For why in number they exceede
 The heares vpon my head:
 My hart doth faynt for very dreede,
 That I almost am deade.

16 With speed send helpe and set me free,

O Lord I thee require:
 Make hast with ayde to succour mee,
 O Lord at my desire,
 17 Let them sustayne rebuke and shame,
 That seeke my soule to spill:
 Drive backe my foes and them defame,
 That with and would me yll.

18 For their yll feates do them disery
 That would deface my name:
 Alwayes at me they rayle and cry,
 Fye on him, fye for shame.
 19 Let them in thee haue ioy and wealth,
 That seeke to thee alwayes:
 That those that loue thy sauyng health,
 May say, to God be prayse.

20 But as for me I am but poore,
 Opprest and brought full low:
 Yet thou O Lord wilt me restore
 To health full well I know.
 21 For why thou art my hope and trust,
 My refuge, helpe, and stay:
 Wherefore my God, as thou art iust,
 With me no time delay.

PSALME XLI T. S.

Beatus qui intelligit.

¶ *David being grievously afflicted, bleiseth vs that pitie his case, and complayneth of the treason of his own friends and familiars, as came to passe in Iudas. Iohn. xv. After hee feeling the great mercies of God gently chastising him and not suffering his enemies to triumphe against him, with most hartie thanks vnto God.*

T He man is blest that carefull is: the nedy to consider, For in the season perilous
 the Lord wil him deliuer. The lord will make him safe & sound, & happy in the lād: & he
 wil not deliuer him, into his ennies hand.

3 And in his bed when he lyeth sycke,
 The Lord wyl him restore:
 And thou (O Lord) wyl turne to health,
 His sicknes and his fore.
 4 Then in my sicknes thus say I,
 Haue mercy Lord on mee:
 And heale my soule, which is full wo,
 That I offended thee,

5 Mine ennies wished me yll in hart,
 And thus of me did say:
 When shall he dye, that all his name,
 May vanish quite away?
 6 And when they come to visit me,
 They aske if I do well:
 But in their hartes mischiefe they hatch,
 And to their mates it tell.

7 They byte their lyps, and whisper so
 As though they would me charme:
 And cast their fetches how to trap
 Me with some mortall harme.
 8 Som greivous sin hath brought him to
 This sicknes, say they playne:
 He is so low, that without doubt,
 Rife can be not againe.

9 The man also that I dyd trust,
 With me did vse disceit:
 Who at my table ate my bread,
 T he same for me layd waye.
 10 Haue mercy Lord on me therefore,
 And let me be preferred:
 That I may render vnto them,
 The things they haue deferred.

11 By this I know assuredly,
To be beloued of thee;
When that myne enemies haue no cause,
To triumphe ouer mee.
12 But in my right thou hast me kepte,
And maintayned alway:
And in thy presence place assignde,

Where I shall dwell for aye.

13 The Lord the God of Israell,
Be prayd euermore:
Euen so be it Lord will I saye
Euen so be it therfore.

PSALME XLII. I. H.

Quemadmodum desiderat.

The Prophet grievously complaineth that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting, that although he was separated in body from them, yet his hart was alwayes affixed. And lest of all he sheweth that he was not so far awaie with these sorrowes and thoughts, but that he continually put his confidence in the Lord.

¶ Sing this as the xxx. Psalme.

Like as the hart doth breath and bray,
The well springs to obteyne:
So doth my soule desire alway,
With the Lord to remayne.

1 My soule doth thirst and would draw neare
The liuing God of might:
O when shall I come and appeare,
In presence of his sight?

2 The teares all times are my repast,
Which from mine eyes do flide:
When wicked men cry out so fast,
Where now is God thy guide?

3 Alas what grief is it to thinke,
What freedom once I had?
Therefore my soule as a pits brinkes,
Is most heauy and sad.

4 When I did marche in good array,
Furnished with my traine:
Vnto the temple was our way,
With songes and harts most fayne.
5 My soule why art thou sad alwayes,
And farest thus in my brest?
Trust still in God, for him to prayse,
I hold it euer best.

6 By him haue I succour at neede,
Against all payne and grief:
He is my God, which with all speede,
Will hast to send relief:
7 And this my soule within me (Lord)
Doth faynt to thinke vpon:
The land of Iordan, and record

The litle hill Hermon.

7 One grief an other in doth call,
As cloudes burst out their voyce:
The fouds of euill that do fall,
Runne ouer me with noyce.

8 Yet I by day felt his goodnes,
And helpe at all dayes:
Likewise by night I did not cease,
The liuing God to prayse.

9 I am perswaded thus to say,
To him with pure pretence:
O Lord thou art my guide and stay,
My rocke and my defence.
Why do I then in penitence,
Hangyng the head thus walke:
While that mine enemies me oppres,
And vex me with their talke?

10 For why? they pearse mine inward partes
With pangas to be abhorde:
When they cry out with stubburne harts,
Where is thy God, thy Lord?
11 So soone why dost thou faint and quayle,
My soule with paynes opprest?
With thoughts why dost thou thy selfe assayle,
So sore within my brest?

12 Trust in the Lord thy God alwayes,
And thou the tyme shalt see:
To geue him thanks with laud and prayse
For health restore to thee.

PSALME XLIII. T. S.

Iudica me Deus.

He prayeth to be deliuered from them which conspire with Absalom, so the ende that he might iustly prayse God in his holy congregation.

¶ Sing this as the xxxv. Psalme.

Iudge and reuenge my cause, O Lord,
From them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.

1 For of my strength thou art the God,
Why putt thou me thee fro?
And why walke I so heauely,
Opprest with my fol

II PSALME XLIIII.

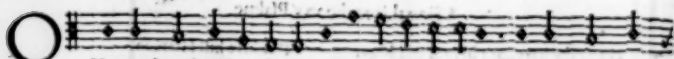
3 Send out thy light and ake thy truth;
And lead me with thy grace:
Which may condukt me to thy byll,
And to thy dwelling place.
4 Then shall I to the altar go,
Of God my joy and cheare:
And on my harpe geue thanks to thee,
O God, my God most deare.

5 Why art thou then so sad my soule;
And fressht thus in my brest?
Still trust in God, for him to prayse,
I hold it alwayes best.
By him I haue deliuerance,
Against all paynes and grief:
He is my God, which doth alwayes,
At neede send me relief.

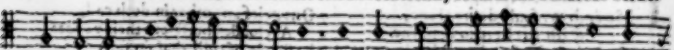
PSALME XLIIII T. S.

Deus auribus nostris.

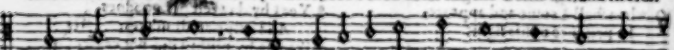
A most earnest prayer made in the name of the faithfull, when they are afflicted by their enemies for forsaking the quarrell of Gods word, according to the exposition of saint Pauls. Roma. viii.



Vr eares haue heard our fathers tell and reuerently record: the wondrous workes



that thou hast done: atter time (O Lord) How thou didst cast the Gétills out, and stroidst



them with strong hand: planting our fathers in their place, and gauest to



them their land.

3 They conquered not by sword nor strength
The land of thy behest:
But by thy hand thy arme and grace,
Because thou loudest them best.
4 Thou art my kyng (O God) that holpe
Jacob in sundry wise:
5 Led with thy power, we threw down such
As did against vs crye.

Of vs a laughing stocke:
And those that round about vs dwell,
At vs do grinne and mocke.

¶ The second part.

6 I trusted not in bow ne sword,
They could not saue me sounder:
7 Thou keptst vs from our ennies rage,
Thou dist our foes confound.
8 And still we boast of thee our God,
And prayse thy holy name:
9 Yet now thou goest not with our host,
But leauest vs to shame.

14 Thus we serue for none other vse,
But for a common talker:
They mock, they scorne and nod they hed,
Where euer they go or walke.
15 I am ashamed continually,
To heare these wicked men:
Yea so I blush that all my face,
With red is couered then.

10 Thou madest vs flee before our foes,
And so were ouer trode:
Our ennies robde and spoilde our goodis;
When we were spast abrode.
11 Thou hast vs geuen to our foes,
As sheepe for to be slayne:
Amongst the Heathen euer where,
Scattered we do remaine.

16 For why? we heare such sclandrous wordes
Such false repute and lyes:
That death it is so set they wronges,
Their threatnings and their cries.
17 For all this we forgot not thee,
Nor yet thy couenant brake:
18 We turned not backe our harts from thee
Nor yet thy pathes forsake.

12 Thy people thou hast sold like slaues,
And as a thyng of nought:
For profit none thou hadst the by,
No gayne at all was sought.
13 And to our neighbours thou hast made

19 Yet thou hast trod vs downe to dust,
Where dennes of Dragons be:
And couertd vs with shade of death,
And great aduersite.
20 If we had our Gods name forgeten,
And helpe of idols sought:
21 We wold not God then haue tride this our,
For he doth know our thought.

23 Ney, say, for thy names sake, O Lord
 Alwayes we flayne thus:
 As sleepe vnto the shambles sent,
 Right so they deale with vs.
 24 Vp Lord, why sleepest thou awake,
 And leasest vs not for all:
 Why hiddest thou thy countenance,
 And doost forget our thrall.

25 For downe to dust, our soules is brought,
 And we now at last cast:
 Our belly lyke as it were glude,
 Vnto the ground cleaues fast.
 26 Ryse vp therefore for our defence,
 And helpe vs Lord at neede:
 We thet beseech for thy goodnes,
 To rescue vs with speede.

PSALME XLV. I. H.

Eruclauit cor meum.

¶ The maiestie of Salomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptians, being an heathen woman is blessed, if that she can renounce her people, and the land of her countrey, and geue her selfe to her husbande, vnder the which figure the wiserfull maiestie, and the increase of the kingdome of his Christ and the Churches keye spoone were taken of the Gentiles is described.

¶ Sing this as the xxv. Psalm.

MY hart doth take in hand.
 Some godly song to syng:
 The praye that I shall shew therein
 Pertayneth to the king.

2 My tounge shalbe as quicke
 His honor to endite:
 As is the pen of any scribes,
 That wretch faile to write.

3 O fayrest of all men,
 Thy speech is pleasant pure,
 For God hath blessed thee with giftes
 For euer to endure.

4 About thee gird thy sworde,
 O prince of might elect:
 With honour glory and renomour,
 Thy perion pure is set.

5 Go forth with goodly speede,
 In meekenes, truth and right:
 And thy right hand, shall thee instruct
 In workes of dreadfull might.

6 Thyne arrowes sharpe and kene
 Their hearts so sore shall sting:
 That folke shall fall and kneele to thee,
 Yea all thy foes, O king.

7 Thy royal seat, O Lord,
 For euer shall remaine:
 Because the scepter of thy realme,
 Doth ryghteousnes maine.

8 Because thou louest the right,
 And doost the ill detest:
 God euen thy God hath poynted thee,
 With ioy about the rest.

9 With mirth and sanours sweete
 Thy clothes are all bespreade:
 When thou doost from thy palace passe,
 Therin to make thee glad,
 10 Kynges daughters doe attend,

In fine and riche arraye:
 At thy right hand, the Queene doth stand
 In golde and garments gaye.

¶ The second part.

11 O daughter take good heede,
 Encline and geue good care:
 Thou must forget thy kindred all,
 And fathers house most deare.

12 Then shall the kyng desire,
 Thy beauty faire and trim:
 For why he is the Lord thy God,
 And thou must worship him.

13 The daughters then of Tyre,
 With gifts full rich to see:
 And all the wealthy of the land,
 Shall make theyr sute to thee.

14 The daughter of the king
 Is glorious to behold:
 Within his closet he doth sit,
 All deckt in beaten gold.

15 In robes well wrought with needle,
 With many a pleasaunt thyng:
 With virgins fayre on her to wayte,
 She cometh to the kyng.

16 Thus are they brought with ioy,
 And mirth on every side:
 Into the palace of the king,
 And there do they abyde.

17 In steede of Parentes left,
 (O Queene) the change so stande:
 Thou shalt haue sonnes whom thou maist see:
 As princes in all landes.

18 Wherefore thy holy name,
 All ages shall record:
 The people shall geue thanks to thee
 For euermore, O Lord.

PSALME XLVI. I. H.

Deus noster refugium.

¶ A song of shank, singing for the deliuerance of Ierusalem, after Sennacherib with his army was drin-

PSALME XLVI, & XLVII.

seen an eye, or some other like fadings and marvellous deliverances by the mighty hand of God, to be by the Prophet commendyng this great benefite, such exhort the faithfull to come the filer wholly into the hand of God, doubting nothing but that under his protection they shall safe, against all the assaults of their enemies.

T He Lord is our defence and ayde, the strength wherby we stand, when we with
 wo ar much dismayd, he is our helpe at hand. Though the earth remoue we will not feare,
 though hilles so high and stepe, be thrust & hurled here and there, within the sea so depe.

- | | |
|---|--|
| <p>3 No though the waues do rage so sore,
 That all the bankes it spils:
 And though it ouerflow the shore,
 And beate downe mighty hils.
 4 For one fayre foud, doth send abroad,
 His pleasaunt streames a pace:
 To fresh the citie of our God,
 And wash his holy place.
 5 In midst of her the Lord doth dwell:
 She canno whit decay:
 All things agaynst her that rebell,
 The Lord will truly slay.
 6 The Heathen flock, the kingdoms feare,
 The people make a noyse,
 The earth doth melt and not appeare,
 When God puts forth his voyce.
 7 The Lord of hostes, doth take our part,
 To vs he hath an eye:</p> | <p>Our hope of health with al our hart,
 On Iacobs God doth lye.
 8 Come heare and see, with mind & thought
 The working of our God:
 What wonders he him self hath wrought
 Throughout the earth abroad.
 9 By him all wars are hush and gone,
 Which countreys did conspire:
 The bowes he brake and speares echone,
 Their charres brent with fire.
 10 Leau of therfore (sayth he) I and know,
 I am a God most stout:
 Among the Heathen high and low,
 And all y earth throughout.
 11 The Lord of hostes doth vs defend,
 He is our strength and to woe;
 On Iacobs God do we depend,
 And on his mighty power.</p> |
|---|--|

PSALME XLVII. I H.

Omnes gentes plaudite.

The Prophet exhorteth all people to the worship of the true and everlasting God, commending the mercies of God toward the posterity of Iacob, and after prophesieth of the kingdom of Christ, in this time of the Gospel.

Sing this as the. xlii. Psalme.

- | | |
|---|---|
| <p>Y E people all in one accord,
 Clap handes and eke reioyce:
 Be glad and syng vnto the Lord,
 With sweete and pleasaunt voyces:
 3 For hye the Lord and dreadfull is,
 With wonders manyfold:
 A mighty king he is truly,
 In all the earth extold.
 3 The people shall he make to be,
 Vnto our bondage thrall:
 And vnderneath our feete he shall,
 The nations make to fall.
 4 For vs the heritage he chose,
 Which we possesse alone:
 The flourishing worship of Iacob,</p> | <p>His welbeloued one.
 5 Our God ascended vp on hye,
 With ioy and pleasaunt noyse:
 The Lord goeth vp aboue the sky,
 With trumpets royall voyce.
 6 Sing prayes to our God, sing prayes
 Sing prayes to our King:
 For God is king of all the earth,
 And skilfull prayes sing.
 7 God on the Heathen reignes and sits
 Vpon his holy throne:
 The princes of the people haue,
 Them ioyned every one.
 8 To Abrams people, for our God,</p> |
|---|---|

Which

PSALME XLVIII, & XLIX.

18

Which is extolled hye
With a buckler doth defende,

The earth continually.

PSALME XLVIII. I. H.

Magnus Dominus.

A notable deliuerance of Hierusalem from the bandes of many kinges is witnessed, for the which thankes are giuen to God, and the estate of that Citie is prayd, that hath God so presently at all times ready to defend them, this Psalm seemeth to be made in the tyme of Ahas, Iosaphat, Asa, or Ezechias for in their times chiefly, was the Citie by foreyne Princes assaulted.

¶ Sing this as the xlii. Psalm.

Great is the Lord and with great prayse
To be aduanced still,
Within the citie of our Lord
Vpon his holy hyll.
Mount Sion is a pleasant place,
It gladdeth all the land:
The citie of the mighty king,
On her north side doth stand.

Within the pallaces thereof,
God is a refuge known:
For loe the kinges were gathered, and
Together eke were gone,
When they dyd behold it so,
They woundred, and they were
Alloynd much, and fodenly
Were driuen backe with feare.

Great terror there on them did fall,
For very wo they cry,
As doth a woman when she shall
Go trauaile by and by,
As thou with extreme winde the ships
Vpon the sea doost breake:
So they were slayde, and euen as
We heard our fathers speake.

So in the citie of the Lord,
We sawe as it was told,

Yea in the citie which our Lord
For euer will vphold.
O Lord we wayte and doattende
On thy good helpe and grace:
For which we do all tymes attende,
Within thy holy place.

O Lord according to thy name
For euer is thy prayse:
And thy ryght hand, O Lord, is full
Of righteuousnes alwaye.
Let for thy Iudgements Sion mount,
Fulfilled be with ioyes:
And eke of Iuda graunt O Lord,
The daughter to reioyse:

Go walke about all Syon hyll
Yea round about her go:
And tell the towers that therupon
Are builded on a row.
And marke ye well her bulwarke all,
Behold her towers there:
That ye may tell thes of to them,
That after shall be here.

For this God is our God, our God
For euermore is he:
Yea and vnto the death also
Our guider shall he be.

PSALME XLIX. T. S.

Audite hæc omnes.

The holy Ghost calleth all men to the consideration of mans life, shewing them what to be most happy, that are most weliy, and therefore not to be feared: but contrariwise he lieth up our myndes to consider howe all things are ruled by gods prouidence, who as he iudgeth these worldly miseries to euerylasting torment: so he preferreth his, and will reward them in the day of the resurrection. 1. Thes. 1.

¶ Sing this as the xlv. Psalm.

All people harken and geue eare,
To that that I shall tell:
Both high & low, both rich & poore,
That in the world do dwell.
For why my mouth shall make discorde
Of many things eigh wise:
In vnderstandyng shall my hart,
His study exercise.

I will incline myne eare to know
The parables so darke:

And open all my doubtfull speech,
In metre on my harpe.
Why should I feare afflictions,
Or any carefull toyle?
Or els my foes which at my heeles,
Are prest my lyfe to spoyle?

For as for such as riches haue,
Wherin their trust is most:
And they which of their treasures great,
Themselues do brag and boast:

GGG 3

PSALME L. 171

7 There is not one of them that can,
His brothers death redeeme:
Or that can geue a price to God,
Sufficient for hym.

8 It is to great a price to paye,
None can therto attayne:
9 Or that he might hys lyfe prolong,
Or not in graue remayne.
10 They see wyse men as well as fooles,
Subiect vnto deathes handes:
And being dead, strangers possesse,
Their goods, theyr rents, their lands.

11 Their care is to build houses faire:
And so determine fures:
To make their name right great in earth
For euer to endure.
12 Yet shall no man alwayes enioy,
High honour, wealth and rest:
But shall at length tast of deathes cup,
As well as the brute beast.

¶ The second part.

13 And though they trye their foolish thoughtes
To be most leud and vayne:
Their children yet approue theyr talke,
And in like sinne remayne.
14 As sheepe into the folde are brought,
So shall they into graue.
Death shall them eate, and in that daye

The iust shall Lordship haue.

Their image, and theyr royall port.
Shall fade and quite decay:
When as from houses to pit they passe,
With weale and weale awaye,
15 But God will suerly preferre me,
From death and endles payne,
Bycause he will of his good grace,
My soule receyue agayne.

16 If any man waxe wonderous riche,
Feare not I saye, therefore,
Although the glory of his house,
Increaseth more and more.
17 For when he dyeth of all these thinges
Nothing shall he receiue:
His glory will not folow him,
His pompe will take her leaue.

18 Yet in this lyfe he takes him selfe,
The happiest vnder sunne:
And others lykewise flatter him,
Saying all is well done.

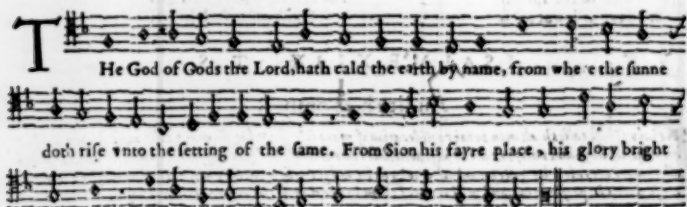
19 And presuppose he lyue as long,
As did his fathers old:
Yet must he needs at length geue place,
And be brought to deathes fold.

20 Thus man to honor God hath cald,
Yet doth he not consider.
But like brute beastes so doth he lyue,
Which turne to dust and powder.

PSALME L. I. H.

Deus Deorum.

¶ He prophesieth how God will call all nations by the Gospell, and require no other sacrifices of his people, but confession of his benefites, and thankes giuing, and how he desisteth all such as sticke in idols of Ceremonies, and not of the pure word of God only.



and cleare: The perfect beuty of hys grace, from thence it did appeare.

3 Our God shall come in hast,
To speake he shall not doubt:
Before him shall the fire wast,
And tempest round about.
4 The heauens from on hye,
The earth below likewise:
He will call forth to iudge and try
His folke he doth deuise.

5 Bring forth my sayntes (sayth he)
My faithfull flocke to deaie:

¶ Which are in band and league with me,
My law to looe and feare.
6 And when these thinges are tride,
The heauens shall record:
That God is iust, and all must bide
The iudgement of the Lord.

7 My people O geue heede,
Israel to thee I cry:
I am thy God, thy helpe at neede,
Thou canst it no deny.

¶ I do

31 Do not say to thee,
Thy sacrifice is slacke:
Thou offerst dayly vnto me,
Much more then I do lacke.

9 Thinkest thou that I doo neede,
Thy cattel yong or old?
Or els so much desire to feede,
On goates out of thy fold?
10 Nay, all the beastes are mine,
In woodes that eate their fill:
And thousands more of neare and kine,
That runne wilde in the hils.

11 The birdes that builde on hie,
In hils and out of sight:
And beastes that in the fields do lye,
Are subiect to my might:
12 Then though I hungred fore,
What neede I ought of thine?
Sith that the earth, with her great store
And all therein is myne.

13 To bullockes flesh haue I such minde,
To eate it, doost thou thinke?
Or such a sweetnes do I finde,
The bloud of goates to drinke?
14 Geue to the Lord his prayse,
With thanks doo him apply:
And see thou pay thy vowes alwayes
Vnto the God most hye.

15 Then seeke and call to mee,
When ought would worke thee blame
And I will sure deliuer thee,
That thou maist prayse my name.
16 But to the wicked traine,
Which talke of God eche day:
And yet theyr woorkes are foule and waynt,
To them the Lord will say:

17 With what a face darest thou,
My woord once speake or name:

Why doth thy talke my thow allow?
Thy deedes deny the same.
18 Where as for to dinde
Thy lyfe thou art so slacke,
My woord the which thou doost pretend,
Is cast behind thy backe.

19 When thou a sheefe doost see
By theste to lyue in wealth,
With him thou runnest, and doost agree,
Lyke wise to thryue by stealth.
20 When thou doost them behold,
That wiues and maydes defile:
Thou likest it well and waxest bold
To vse that lyfe most vile.

21 Thy lippes thou doost applye,
To slander and defame:
Thy tong is taught to craft and lye,
And still doth vse the same.
22 Thou studiest to reuile,
Thy frendes to thee so neare:
With slander thou wouldest needes defile
Thy mothers sonne most deare.

23 Here at while I do winke,
As though I did not see:
Thou goest on styll and so doost thinke
That I am like to thee,
24 But sure I wyl not les
To strike when I be ght:
Thy fautes in order I wyl see,
And open all thy sinne.

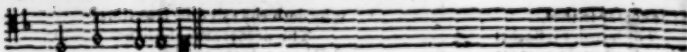
25 Marke this I you requyre,
That haue not God in mynde:
Least when I plague you in myne yre
Your helpe be far to finde.
26 He that doth gent to mee
The sacrifice of prayse:
Doth please me wel, and he that see,
To walke in godly wayes.

PSALME LL VV. VV.

i. Miserere mei Deus.

When Dauid was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God, with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. Therefore first he desired God to forgive his sinnes, and renew in him his holy spirit: with promise that he wyl not be vnmindfull of those great graces. Finally fearing lest God would punish the whole church for his fault: he requirerh that he would rather increase his graces towards the same.

Lord consider my distress, and now with speede some pity take: My sins deface
my fautes redres, good Lord, for thy great mercies sake. Wash me (O Lord) and make
me cleane, from this vniuersall guilt: and purify yet once agayne my iniquities
GGG;



crime and bloody fact.

2 Remorse and sorrow do contrayne,
Me to acknowledge myne exes:
3 Mi sinne alas doth still remaine,
Before my face without relea.
4 For thee alone I haue offended,
Committing euill in thy sight
And if I were therfore condemned.
Yet were thy iudgement iust and right,

5 It is to manifest alas,
That first I was conceived in sinne
Yea of my mother so borne was,
And yet vile wretch remaine therein,
6 Also behold Lord thou doost loue,
The inward truth of a pure hart:
Therefore thy wisdom from aboue,
Thou hast reueled me to conuert.

7 If thou with lōpe purge this blot,
I shalbe cleaner then the glasse:
And if thou wash away my spot,
The snoue in whitenes shall I passe,
8 Therefore (O Lord) such ioye me send,
That inwardly I may find grace:
And that my strength may now amend,
Which thou hast swaged for my trespass.

9 Turne backe thy face and frowning ire,
For I haue felt inough thy hand:
And purge my sinne I thee desire,
Which do in number pas the sand.
10 Make new my hart within my brest,
And frame it to thy holy wyl:
Thy constant sprite in me let rest,
Which may these raging enemies kill.

¶ The second part.

11 Cast me not (Lord) out from thy face,

¶ Another of the same by T. N.

¶ Sing this as the Lamentation.

HAue mercy on me, God, after
Thy great aboundyng grace:
After thy mercies multitude:
Do thou my finnes deface,
Yet wash me more from mine offence
And cleanse me from my sin:
For I beknowe my faultes, and still,
My sinne is in myne eyne.

Agaynst thee, thee alone I haue
Offended in this case,
And euill haue done before,
The presence of thy face:
That in the thinges that thou doost say,
Vpright thou mayst be cride:
And eke in iudging, that the dome
May passe vpon thy side.

But speedely my tormentes ende:
Take not from me thy sprite and grace,
Which may from dangers me defend.
12 Restore me to those ioyes agayne,
Which I was wont in thee to finde:
And let me thy free sprit retayne,
Which vnto thee may fluremy mynd.

13 Thus when I shall thy mercyes know
I shall instruct others therein:
And men that are likewise brought low
By myne ensample shall flee sinne,
14 O God that of my health art Lord
Forgue me this my bloody vice:
My harte and tounge shall then accorde,
To sing thy mercies and iustice.

15 Touch thou my lyps, my tong vntie
(O Lord) which art the only key:
And then my mouth shall testifie
Thy wondrous workes & prayse alway
16 And as for outward sacrifice:
I would haue offered many one:
But thou esteemest them of no prife,
And ther in pleasure takst thou none.

17 The heauy hart, the mynd oppress,
O Lord thou neuer doost reied:
And to speake truth it is the best,
And of all sacrifice the effect.
18 Lord, vnto Sion turne thy face,
Poure out thy mercyes on thy hyll:
And on Ierusalem thy grace,
Buylt vp the walles and loue it still.

19 Thou shalt accept then our offerings,
Of peace and righteousness, I say:
Yea calues: and many other things,
Vpon thyne alter will we lay.

Behold in wickednes my kinde
And shap I did receyue:
And loe my sinfull mother eke,
In sinne did me conceyue.
But loe the truth in inward parts
Is pleasant vnto thee:
And secretes of thy wisdom thou
Reueled hast to me.

With lōpe Lord, besprinkle me,
I shalbe cleansed so:
Yea washe thou me, and so I shall
Be whiter then the snoue.
Of ioy and gladnes make thou me
To heare the pleasing voyce,
That so the brooked bones, which thou
Hast broken, may reioyce.

From


From the beholding of my sinnes,
Lord turne away thy face:
And all my dedes of wickednes
Do utterly deface.
O God creat in me a hart
Vnsportted in thy sight:
And eke within my bowels, Lord,
Renew a stable sprite.
Ne cast me from thy sight, nor take
Thy holy sprite away:
The comfort of thy sauing helpe,
Geue me agayne, I pray:
With thy free sprite establish me,
And I will teach therefore
Sinners thy wayes, and wicked shall
Be turnde vnto thy lore.
O God that art God of my health,
From bloud deliuer mee:
That prayes of thy righteousness,
My tong may sing to thee.
My lips that yett fast closed be,
Do thou O Lord vnloose:
The prayes of thy mercie
My mouth shall so disclose.
I would haue offered sacrifice,
If that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not bee.
A troubled sprite is sacrifice
Delightfull in Gods eyes:
A broken and an humbled hart.
God, thou wilt not despise.
In thy good will deale gently Lord,
To Sion and with all
Graunt that of thy Ierusalem
Vprerd may be the wall.
Burnt offerings gifts and sacrifice,
Of iustice in that day
Thou shalt accept, and calues they shal
Vpon thyne altar lay.

PSALME LII. I. H.

Quid gloriaris in malitia.

David describeth the arrogant tyranny of his aduersary Dongs, a chief shepherd, to be by false flatteries caused Achimelech, with the rest of the priests to be slayne, David prophesieth his destruction, and encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. And finally he rendereth thanks to God for his deliuerance. In this Psalm is lauded forth the kingdom of Antichrist.

W



Hy doost thou tyrant boast abroad, thy wicked works to praise: do it
thou not know there is a God, whose mercies last alwayes? Why doth thy mind yet
stil deuise such wicked wiles to warpe? Thy tong vntrue in forging lies, is like a
raior sharp.

1 On mischief why sett thou thy mynde,
And wilt not walke vpright?
Thou hast more lust false tales to finde,
Then bring the truth to light.
4 Thou doost delire in fraud and guile,
In mischief, blood, and wrong:
Thy lips haue learnde the flattering stile,
O false deceitfull tong.
5 Therefore shall God for ever confound,
And plucke thee from thy place:
Thy seede roote but from of the ground,
And so shall thee despoile.
6 The just when they behold thy fall,
With feare will praye the Lords
And in reprocche of thee withall,
Cry out with one accord.
7 Behold the man which would not take
The Lord for his defence:
But of his goods his God did make,
And lost his corrupt fence.
8 But I in Oliue fresh and greene,
Shall spring and spread abroad:
For why my trust all times hath bene,
Vpon the lining God.
9 For this therefore will I geue praye,
To thee with hart and voyce:
I will set forth thy name alwayes,
Wherin thy saintes reioyce.

PSALME LIII, LIII & LV.

Dixit insipiens in corde.

¶ The Prophet describeth the crooked nature, the cruelty, and punishment of the wicked, when they look not for it, and desireth the deliverance of the godly, that they may reioyce together.

¶ Sing this as the xiv. Psalm.

THe foolish man in that which he
Within his hart hath sayd;
That there is any God at all,
Hath vitterly denyed:
They are corrupt, and they also
A haynous worke haue wrought:
Among them all there is not one,
Of good that worketh ought.

The Lord lookt downe on sonnes of men,
From Heauen all abroad,
To see if any were that would
Be wise and seeke for God.
They are gone all out of the way,
They are corrupted all:
There is not one doth any good,
There is not one at all.

Do not all wicked workers know,
That they do feede vpon

My people as they feede on bread?
The Lord they call not on.
Euen there they were afraide, and stood
With trembling all dismayde;
Where as there was no cause at all
Why they should be afraide.

For God his bones that thus besedge
Hath scattered all abroad:
Thou hast confounded them, for they
Reiected are of God.
O Lord geue thou thy people health,
And thou, O Lord fulfill
Thy promise made to Israll
From out of Syon hyll.

When God his people shall restore,
That erst was captiue lad:
Then Iacob shall therein reioyse
And Israll shall be glad.

PSALME LIIII. L H.

Deus in nomine tuo.

¶ David brought into great danger by reason of a plonie, calleth vpon the name of God to destroy his enemies, promysing sacrifice and frea offerings for their deliverance.

¶ Sing this as the xxv. Psalm.

GOd saue me for thy holy name
And for thy goodnes sake:
Vnto the strength Lord of the same
I do my cause betake.
3 Regarde (O Lord) and geue an care,
To thee when I do pray:
Bow downe thy selfe to me and heare
The wordes that I do say.

3 For straungers vp agaynst me ryse
And tyrauntes vex me still:
Which haue not God before their eyes
They seeke my soule to spill.

4 But loe my God doth geue me ayde,
The Lord is straight at hande
With them by whom my soule is stayde

The Lord doth euer stande.

5 With plagues repays agayne all those
For me that lye in wayes:
And with thy truth destroy my foes,
With their owne snare and bayes.
6 And offering of free hart and will
Then I to thee shall make:
And praysethy name, for therein still
Great comfort I do take.

7 O Lord at length do set me free,
From them that craft conspire:
And now myne eye with ioy doth see
On them my hart desire.

PSALME LV. L H.

Exaudi Deus orationem.

¶ David being in great heauynesse and distress, complaineth of the cruelty of Saul, and of the falsheid of his familiar acquaintance, vntill most ardent affection to name the Lord to purye him. After being assured of deliverance, he testifieth forth the grace of God, as though he had already obtained his request.

¶ Sing this as the xxxv. Psalm.

O God geue care and do apply,
To heare me when I pray:
And when to thee I call and cry,

Hide not thy selfe away.
2 Take heede to me, graunt my request,
And answer me agayne.

With

PSALME LV, & LVI.

21

With plaints I pray, full sore oppress,
Great grief doth me contrayne.

And didst my secret counsell heare,
As my familiar friend.

3 Bycause my foes with threates and cries
Oppres me through despight:
And so the wicked forte like wife
To vex me haue delight.
4 For they in counsell do conspire,
To charge me with some yll:
So in theyr hasty wrath and ire
They do pursue me still.

15 With whom I had delight to talke,
In secret and abroad:
And we together oft did walke,
Within the house of God.
16 Let death in hast vpon them fall,
And fend them quicke to hell:
For mischief raygneth in their hall,
And parlour where they dwell.

5 My hart doth faint for want of breath,
It panteth in my brest:
The terrours and the dread of death,
Do worke me much vnrest.
6 Such dreadfull feare on me doth fall,
That I ther with do quake:
Such horrour whelmeth me with all,
That I no shift can make.

17 But I vnto my God do cry,
To him for helpe I flee:
The Lord doth heare me by and by,
And he doth succour mee.
18 At morning, noone, and euening tyde,
Vnto the Lord I pray:
When I so instantly haue cryde,
He doth not say me nay.

7 But I do say, who wyl giue me,
The swift and plasant winges
Of some fayre Doue that I may flee,
And rest me from these thinges?
8 Lo then I would go farre away,
To flye I would not cease:
And I would hide my selfe, and stay
In some great wyldernes.

19 To peace he shall restore me yet,
Though war be now at hand,
Although the number be full great
That would agaynst me stand.
20 The Lord that first and last doth raigne
Both now and euermore,
Will heare when I to him complayne,
And punish them full sore.

9 I would be gone in all the hast,
And not abyde behynde:
That I were quite and ouer past
These blastes of boithous winde.
10 Deuide them Lord, and from them put
Their diuelliſhe double tong:
For I haue spide theyr city full,
Of rauine, strife and wrong.

21 For sure there is no hope that they
To turne will once accord:
For why, they will not God obey,
Nor do not feare the Lord.
22 Vpon theyr friends they layd their handes
Which were in covenant knit:
Of frendship to neglect the bandes
They passe or care no whyt.

11 Which things, both night & day throughout
Do close her as a wall:
In midst of her is mischief stout,
And sorrow ke with all.
12 Her priuy partes are wicked playnes,
Her deedes are much to vyle:
And in her streetes there doth remaine,
All crafty fraud and guyle.

23 While they haue war within their hart
As butter are theyr wordes,
Although his wordes wer smooth as oyle,
They cut as sharpe as sordes.
24 Cast thou thy care vpon the Lord,
And he shall nourish thee:
For in no wyse will he accord
The iust in thrall to see.

¶ The second part.

13 If that my foes did seeke my shame,
I might it well abyde.
From open enemies checke and blame
Some where I could me hide.
14 But thou it was my fellow deare,
Which friendship didst pretend:

25 But God shall cast them deepe in
That thirst for blood alwayes:
He will no guilefull man permit,
To lyue out halfe his dayes:
26 Though such be quite destrouide and gone
In thee (O Lord) I trust:
I shall depend thy grace vpon,
With all my hart and lust.

PSALME LVI. I H.

Miserere mei.

¶ David being brought to Achis the King of Gath, 2 Sam. 21. 22. complaineth of his enemies, demonstrates succourereth his trust in God & his promises, and promiseth to performe byznesses which he had taken vpon him; whereof this was the effect to prayse God in his Church.

HHH

PSALME LVI, & LVII.

¶ Sing this as the Lamentation.

HAue mercy Lord on me I pray,
For man wolde me deuoure:
He fighteth with me day by day,
And troubleth me eche houre.

2 Myne enemies dayly enterprife
To swallow me outryghte:
To fight against me many ryfe,
O thou most high of might,

3 When they would make me most afraide
With boast and brags of pride:
I trust in thee alone for ayde,
By thee will I abyde.

4 Gods promise I do minde and prayse,
O Lord I sticke to thee:
I do not care at all awayes,
What flethe can do to mee,

5 What thinges I either did or spake,
They waite them at theyr will:
And all the counsell that they take,
Is how to worke me ill.

6 They all consent them felues to hide,
Close watche for me to lay:
To spye my paches, and sheres haue tride
To take my life away.

7 Shall they thus scape on mischief set?
Thou God on them wilt frowne:

For in his wrath he doth not let:
To throw whole kingdomes downe,
8 Thou seest how oft they made me flee
And on my teares dooft looke:
Reserue them in a glas by thee,
And write them in thy booke.

9 When I do call vpon thy name,
My foes away do start,
I well perceauce it by that same,
That God doth take my part.
10 I glory in the word of God,
To prayse it I accord:
With ioi, will I declare abroad,
The promise of the Lord.

11 I trust in god, and yet I say,
As I afore beganne:
The Lord he is my helpe and stay,
I do not care for man.
12 And will performe with hart so free
To Go I my voyes alwaies:
And I o Lord all tymes to thee,
Will offer thanks and prayse.

13 My soule from death thou dooft defend
And keepe my feete vpright,
That I before thee may ascend,
With such as lyue in light.

PSALME LVII. I. H.

Miserere mei.

¶ *David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same Cause with Saul, calleth most earnestly vnto God, with full confidence that he will performe his promise, and take his cause in hand: Also that he will shew his glory in the Heauens and the earth against his cruell enemies. Therefore doth he render laude and prayse.*

¶ Sing this as the xliiii. Psalme.

TAke pitie for thy promise sake,
Haue mercy Lord on mee:
For why my soule doth her betake
Vnto the helpe of thee.

2 Within the shadow of thy winges
I set my selfe full fast:
Till mischief, malice, and like thinges,
Be gone and ouerpast.

3 I call vpon the God most his,
To whom I sticke and stand:
I meane the God that will stand by
The cause I haue in hand.

4 From heauen he hath sent his ayde,
To saue me from their spight:
That to deuoure me haue all ayde,
His mercy truth and might.

5 I leade my lyfe with Lions fell,
All set on wrath and ire:
And with such wicked men I dwell,
That freate like flames of fire.

6 Their teeth are speares and arrowes long
As sharpe as I haue seene:
They wound and cut, with their quick tong,
Like swordes and weapons kene.

7 Set vp and shew thy selfe O God
Aboue the heauens bright:
Exalt thy prayse on earth abroad,
Thy maiestye and might.
8 They laye theyr net and doo prepare,
A pryuy caue and pit:
Wherin they thinke my soule to snare,
But they are fallne in it.

9 My hart is set to laude the Lord,
In him to ioy alwayes:
My hart I say doth well accorde
To sing his laude and prayse.
10 Awake my ioye, awake I saye,
My lute, my harpe and string:
For I my selfe before the day,
Will ryse, reioyce and sing.

11 Among

PSALME LVIII, & LIX.

22

11 Among the people I will tell,
The goodnes of my God:
And shew his prayfe that doth excell,
In Heathen lands abroad.
12 His mercy doth extend as farre,
As heauens all are hie:
His truth as high as any starre,

That standeth in the skie.

13 Set forth and shew thy selfe O God,
Aboue the heauens bright:
Extoll thy prayfe on earth abroad,
Thy maiestie and might.

PSALME LVIII. I. H.

Si verè vtique:

¶ He describeth the malice of his enemies, the flatterers of Saule, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, shewing that the iust shall reioyce, when they see the punishment of the wicked, to the glory of God.

¶ Sing this as the xlviii. Psalme.

YE rulers that are put in trust,
To iudge of wrong and right:
Be all your iudgements true and iust
Not knowing neede or myght.
3 Nay in your hartes ye marke and muse,
In mischief to consent:
And where ye should true iustice vse,
Your hands to bribes are bent.

4 This wicked sort from theyr byrth day
Haue erred on this wyse:
And from theyr mothers wombe alway,
Haue vsed craft and lyes.
5 In them the poyson and the breath,
Of Serpents doo appeare:
Yea lyke the Adder that is deafe,
And fast doth stop his eare.

6 Because he will not heare the voyce,
Of one that charmeth well:
No though he were the chiefe of choice,
And dyd therin excell.

7 O God breake thou theyr teth at once,
W ithin theyr mouth throughout:
The tuskes that in their great chaw bones

Like Lions whelpes hang our.

8 Let them consume away and wast,
As water runs forth right:
The shaftes that they doo thooce in hast,
Let them be broke in flight.
9 As Snayles do wast within the shel,
And vnto slime do run:
As one before his tyme that fel,
And neuer saw the sunne.

10 Before the thornes that now are yong
To bushes byg shall grow:
The stormes of anger waxing strong:
Shall take them ere they know.
11 The iust shall ioy, it doth them good,
That God doth vengeance take:
And they shall wash theyr feete in blood,
Of them that him forsake.

12 Then shall the world shew forth and tell
That good men haue reward:
And that a God in earth doth dwell,
That iustice doth regard.

PSALME LIX. I. H.

Eripe me.

¶ Dauid being in great danger of Saul, who sought to slaye him in his bed, prayeth vnto God, declareth his innocency, and theyr surge, desiring God to destroye all those that syn of malicious wickednes. Whom though hee kepe a lyne for a tyme to exercise his people, yet in the end he will consume them in his wrath, that he may be knownen to bee the God of Iacob to the wo rldes end. For this hee singeth prayfes to God, assured of his mercyes.

S End aide and saue me from my foes O Lord I pray to thee defend and kepe me
from all those that rise and striue with me. O Lord preferue me from those men, whose do-
ings are not good, and set me sure and safe from them that thirsteth after bloud.

HHH a

PSALME LX.

3 For lo they wayte my soule to take,
They rage agaynst me styll:
Yea, for no fault that I did make,
I neuer dyd them yll.
4 They runne and doo their selues prepare,
When I no whyt offend
Arise and saue me from their snare,
And see what they intend.
5 O Lord of hostes of Israel,
Arise and strike all landes:
And pitie none that doth rebell,
And in their mischief stands.
6 At night they stirre and seeke about,
As houndes they houle and grenne
And all the citie cleane throughout,
From place to place they renne.
7 They speake of me with mouth alwaye
But in theyr lippes were swordes:
They greede my death, and then would say
What none doth heire our wordes.
8 But Lord thou hast theyr wayes clyde
And laught therat a pace:
The Hethen folke thou shalt deride,
And mocke them to their face.
9 The strength that doth my foes withstand
(O Lord) doth come of thee:
My God he is my helpe at hand,
A forte of fence to me:
10 The Lord to me doth shew his grace
In great aboundance styll:
That I may see my foes in case,

Such as my hart doth will.

11 Destroy them not at once (O God)
Least it from minde doo fall:
But with thy strength driue them abroad
And so consume them all.
12 For theyr ill wordes and truthles song
Confound them in theyr pryde:
Their wicked othes with lyes and wrong
Let all the world deryde.
13 Consume them in thy wrath O Lord
That nought of them remaine:
That men may know throughout the world
That Iacobi God doth reigne.
14 At euening they retorne a pace,
As dogges they grinne and crye
Throughout the streetes in euery place
They renne about and spye.
15 They seeke about for meate I say,
But let them not be fed:
Nor finde an house wherin they may,
Be bolde to put theyr head.
16 But I will shew thy strength abroad,
Thy goodnes I will prayse:
For thou art my defence and God,
At neede in all assayes.
17 Thou art my strength, thou hast me staid
O Lord I sing to thee:
Thou art my forte my fence and ayde,
A louing God to me.

PSALME LX. I. H.

Deus repulisti.

¶ David being now king over Iudah, and hauing had many victories, sheweth by euident signes, that God elcted hym kynge, assuring the people that God wyl prosper them, if they approve the same: After hee prayeth vnto God to finish that that hee hath begun.

¶ Sing this as the lix. Psalme.

O Lord thou dydst vs cleane forsake,
And scattredst vs abrode:
Such great displeasure thou dydst
take,
Returne to vs (O God)
2 Thy might doth moue the land so sore,
That it in sunder brake:
The hurt therof (O Lord) restore,
For it doth bow and quake.
3 With heauy chaunce thou playedst thus,
The people that are thine:
And thou hast geuen vnto vs
A drinke of deadly wine.
4 But yet to such as feare thy name
A token shall ensue
That they may triumphe in the same,
Bicause thy word is true.
5 So that thy might may keepe and saue

Thy folke that fauour thee:
That they thy help at hand may haue
O Lord graunt this to me.
6 The Lord did speake from his own place,
This was his ioyfull tale:
I will deuile Sichern by pace.
And quete out Succoths vale.
7 Galaad is geuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
My lawe doth Iuda guide
8 In Moab I will as the my feete,
ouer Edom throw my shoo:
And thou Palestine oughtst to seeke,
For fauour me vnto.
9 But who will bringe me at this tyde
Vnto the city strong?
Or who to Edom will me guide,

PSALME LXI, & LXII.

23

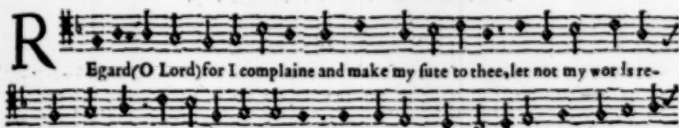
So that I go not wrong
10 Wilt thou my God, which didst forsake
Thy folke theyr land and coastes,
Our warres in hand thou wouldst not take
Nor walke among our holte.
11 Geue ayde O Lord, and vs releue

From them that vs disdayne:
The help that holtes of men can geue
It is but all in vayne.
12 But through our God, we shall haue might
To take great things in hand:
He will treade downe and put to flight
All thole that vs withland.

PSALME LXI L H.

Exaudi Deus orationem.

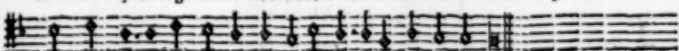
Whether that he were in danger of the Ammonites, or being pursued of Absalon, here he cryeth to be heard and deliuered, and confirmed in his kingdom. He promyseth perpetual prayse.



Egard (O Lord) for I complaine and make my sute to thee, let not my wor is re-



turne in wayn, but geue an eare to me, From of the coastes and vtmost parts of all the



earth abroad, in grief and anguish of my hart I cry to thee O God.

3 Vpon the rocke of thy great power
My woful mynde repose:
Thou art my hope, my fort, and tower,
My fence agynst my foes.
4 Within thy tent I lust to dwell,
For euer to endure:
Vnder thy wynges I know right wel,
I shalbe safe and sure.
5 The Lord doth my desire regarde,
And doth fulfill the same:
With godly gyftes wyll he rewarde
All them that feare hys name.

6 The king shall he in health maintayne,
And so prolong hys dayes,
That he from age to age shall raigne,
For euermore alwayes.
7 That he may haue a dwelling place,
Before the Lord for ayde:
O let thy mercy truth and grace,
Defend hym from decay.
8 Then shall I sing for euer still,
With prayse vnto thy name:
That all my vowes I may fulfill,
And dayly pay the same.

PSALME LXII L H.

Nonne Deo subiecta.

Dauid declareth by hys example, and by the nature of God, that he must trust in God alone: and therefore exhorteth all people seeing that all is vanity, and without God all goeth to nought, and we are alwayes taught that God only is of power to save, and that he rewardeth man according to his workes.

Sing this as the lxi. Psalm.

MY soul to God shall geue good heede,
And him alone intend:
For why my health and hope to speed
Doth whole on him depend.
3 For he alone is my defence,
My rocke, my health, and ayde:
He is my stay that no pretence,
Shall make me much dismayde.
5 O wicked folke how long wyll ye,
Vie craftes sure ye must fall:
For as a rotten hedge ye be,
And like a tottering wall.

4 Whom God doth loue ye seeke alwayes
To put hym to the worke:
Ye shalbe to lye, wyth mouth ye prayse,
And yet your hart doth curse.
5 Yet still my soule doth whole depend,
On God my chiefe desire:
From all false feates me to defend,
None but him I require.
6 He is my rocke, my strength, my tower,
My health is of his grace:
He doth support me that no powre
Can moue me out of place.

HHH 3

PSALME LXIII, & LXIIII.

4 God is my glory and my health,
My soules desire and lust:
My fort my strength, my stay, my welch,
God is mine onely trust.
8 Oh haue your hope in him alway,
Ye folke with ont accord:
Powe out your hartes to hym, and say,
Our trust is in the Lord.
9 The sonnes of men deceitfull are
On balance but a sleight:
With thinges most wayne doo them compare
For they can keepe no weyght

10 Trust not in wrong, robbry, or stealth,
Let wayne delytes be gone:
Though goods wel got flow in with welch
Set not your hartes thereon.
11 The Lord long sith one thing doth tell,
Which here to minde I call:
He spake it oft, I hard it well:
That God alone doth all.
12 And that thou (Lord) art good and kinde.
Thy mercy doth exceede:
So that all sortes with thee shall fynde,
According to their deede.

PSALME LXIII. T. S.

Deus Deus meus,

¶ *David after he had bene in great danger of Saul in the deserts Ziph, made this psalme: wherein he giveth thanks, to God for his wonderfull deliuerance in his mercies he trusted: and in the myddell of his miseries: prophesying the destruction of Gods enemies, and contrarywise happynesse to all them that trust in the Lord. i. Sam. xii.*

¶ Sing this as the xliiii. Psalme.

O God, my God, I watch betime,
To come to thee in hast:
For why? my soule and body both,
Doth thirst of thee to tast.
And in this barren wyldernes,
Where waters there are none,
My flesh is parched for thought of thee,
For thee I wyth alone.

2 That I might see yet once agayne,
Thy glory, strength, and might:
As I was wont it to beholde,
Within the temple bryght.
3 For why? thy mercies far surmount.
This life and wretched dayes:
My lyppes therfore shall geue to thee
Due honor, laude and prayse.

4 And whylst I lyue, I wyll not fayle,
To worship thee alway:
And in thy name I shall lyft vp,
My handes when I doo pray.

5 My soule is fild as with marowe,
Which is both fat and sweeter:
My mouth therfore shall sing such songes,
As are for thee most meete.

6 When as in bed, I thinke on thee,
And eke all the night tide.
7 For vnder couert of thy wynges
Thou art my ioyfull guide.
8 My soule doth surely sticke to thee,
Thy ryght hand is my power:
9 And those that seeke my soule to stroy,
Them death shall soone deuour.

10 The sword shall them deuoure eche one,
Their carcases shall feede:
The hungry Foxes which doo runne,
Their praye to seeke at neede.
11 The king and all men shall reioyce,
That doo profes Gods word:
For lyers mouthes shall then be stopt,
Which haue the truth disturbe.

PSALME LXIIII. I. H.

Exaudi Deus vocem.

¶ *David prayeth against the false reporters and slanderers: he declareth their punishment and destruction, to the comfort of the iust and the glory of God.*

¶ Sing this as the xviii. Psalme.

O Lord vnto my voyce geue eare,
With plaint when I doo pray:
And ryd my lyfe and soule fro feare,
Of foes that threat to slay:
2 Defend me from that sort of men,
Which in deceites doo looke:
And from the frowning face of them,
That all yll feates doo worke.

3 who whet their tonges as we haue sene
Men whet and sharpe their swordes:
They shoote abroad their arrowes kene,
I meane most bitter wordes.
4 With priuy sleight shote they their shaft
The vpright man to hyt:
The iust vnware to strike by craft,
They care and feare no whyt.

5 A wic-

1 A wicked worke haue they decreed,
In counsell thus they cry:
To vse deceit let vs not dread,
What who can it espie?
2 What wayes to hurt they talke and muse,
All tymes with in their hart:
They all consule what feares to vse.
Each doth inuent his part.
3 But yet all this shall not awaye,
When they thinke least vpon:
God with his dart shall them affayle,
And wound them euery one.

8 Their crafts and their ill tonges withall,
Shall worke them selues such blame;
That they which then behold their fall,
Shall wonder at the same.

9 Then all that see shall know right well,
That God the thing hath wrought:
Shall prayse his wittie workes, and tell
What he to passe hath brought.
10 Yet shall the iust in God reioyce,
Still trusting in his might:
So shall they ioy with mind and voyce
Whose hart is pure and ryght.

PSALME LXV I. H.

Te decet hymnus.

¶ A prayse and thanksgyving vnto god by the faithfull, who are signified by Sion, and Ierusalem, for the chusing, prorsumation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.

¶ Sing this as the xxx. Psalme.

Thy prayse alone, O Lord, doth reigne,
In Syon thyne owne hill,
Their vowes to thee they do maintayne—
And their behestes fulfill. (ne
1 For that thou doost their prayer heare,
And doost thereto agree:
Thy people all both far and neare,
With trust shall come to thee.

2 Our wicked life so farre exceeds,
That we should fall cherin:
(But Lord) forgue our great misdeedes,
And purge vs from our sinne.
3 The man is blest whom thou doost chuse
Within thy court to dwell:
Thy house and temple he shall vse,
With pleasures that excell.

4 Of thy great iustice heare vs God,
Our health of thee doth relye,
The hope of all the earth abroad,
And the sea costes likewise.
5 With strength thou art beset about,
And compass with thy power.
Thou makst the mountaynes strong and stout,
To stand in euery shower.

6 The swelling seas thou doost asswage,
And make their streames full still:
Thou doost restraine the peoples rage,
And rule them at thy wil.

8 The folke which dwell full far on earth,
Shall dreade thy signes to see:
Which morne and euen in great myrth,
Do passe with prayse to thee.

9 When that the earth is chapt and dry,
And thyrsteth more and more:
Then wilt thou drops thou doost apply
And much encrease her store.
10 The flood of God doth ouerflow,
And so doth cause to spring
The feede and corne which men do sowe
For he doth guide the thing,

11 With wheate thou doost her forowes fill,
Wherby her cloddes do fall:
Thy drops to her, thou doost distill,
And bles her frute withall.
12 Thou deckst the earth of thy good grace
With fayre and pleasaunt crop.
Thy cloudes distill their dew a pace,
Great plenty they do drop.

13 Wherby the desert shall begin
Full great encrease to bryng:
The litle hills shall ioy therein,
Much frute in them shall spring.
14 In places plaine the flocks shall feede
And couer all the earth:
The valies with corne shall so exceede
That men shall sing for mirth.

PSALME LXVI T. S.

Iubilate Deo omnis terra.

¶ He promoueth all men to prayse the Lord, and to consider his workes, whereuntoe two things mooue wonderfull. He sheweth forth the power of god to affray the rebells, and sheweth howe God hath deliuered Israel from great bondage and afflictions. He promoueth to great sacrifice, and promoueth all men to heare what God hath done for him, and to prayse his name.

PSALME LXVI, & LXVII.

¶ Sing this as the xviii. Psalme.

YE men on earth in God reioyce,
With prayse set forth his name:
Extol his might with hart and voyce
Geue glory to the same.

2 How wonderfull, O Lords, say ye,
In all thy workes thou art,
Thy fors for feare do seke to thee.
Full sore against their hart.

3 All men that dwell the earth throughout:
Do prayse the name of God:
The laud thereof the world about,
Is shewed and set abroad.

4 All folke come forth beholde and see,
What things the Lord hath wrought:
Marke well the wondrous workes that hee,
For man to passe hath brought.

5 He layd the sea lyke heapes on hye,
Therin away they had;
On foote to passe both fayre and drie,
Whereof their harts were glad.

6 His might doth rule the world alway,
His eyes all things beholde:
All such as would him disobey,
By him shalbe controld.

7 Ye people geue vnto our God,
Due laud and thankes alwaye:
With ioyfull voyce declare abroad,
And sing vnto his prayse.
Which doth endue our soule with lyfe,
And it preferre with all,
He stayeth our feete, so that no strife,
Can make vs slip or fall.

8 The Lord doth proue our dedes with fire,
If that they will abide:
As workemen do when they desire,
To haue their metalls tride.

10 Although thou suffer vs so long,
In prison to be cast:
And there with chaynes and fetters strong
To lye in bondage fast.

¶ The second part.
11 Although I say thou suffer men,
On vs to ryde and raigne:
Though we through fire and water ren,
Of very griefe and paine.

12 Yet sure thou doost of thy good grace,
Dispose it to the best:
And bring vs out into a place,
To liue in wealth and rest.

13 Vnto thy house resort will I,
To offer and to pray:
And there I wyll my self apply,
My vowes to thee to pay.

14 The vowes that with my mouth I spake
In all my griefe and smart:
The vowes I say which I did make
In dolor of my hart.

15 Burnt offering I will geue to thee,
Of Oxen fat and Rammes:
No other sacrifice shalbe,
Of bullockes, goates and lammes.

16 Come forth and harken here full soone,
All ye that feare the Lord:
What he for my poore soule hath doone,
To you I will record.

17 Full oft I call vpon his grace,
Thy mouth to him doth cry.
And thou my tong make speede a pace,
To prayse him by and by.

18 But if I feeles my hart within:
In wicked woordes reioyce:
Or if I haue delited sinne,
God will not heare my voyce.

19 But surely God my voyce hath heard,
And what I do require:
My prayer he doth well regard,
And graunteth my desire.

20 All prayse to him that hath nor pur,
Nor cast me out of mynder:
Nor yet his mercy from me shute,
Which I do euer finde.

PSALME LXVII L H.

Deus misericatur.

¶ A sweete prayer for all the faithfull to obtayne the favour of God, and to be comforted with his countenance, so that his waye and iudgements may be knowne throughout the earth. A reioysing this god is the gouernour of all nations.

¶ Sing this as the xxx. Psalme.

HAue mercy on vs Lord,
And graunt to vs thy grace:
To shewe to vs do thou accord,
The brightnes of thy face.

2 That all the earth may know:
Thy way to godly wealth;
And all the nations on a row,

May see thy sauing health.

3 Let all the world, O God,
Geue prayse vnto thy name:
O let the people all abroad,
Extoll and laud the same.

4 Throughout the world so wyde
Let all reioyce with myrrh,

PSALME LXVIII

25

For thou wish truth and ryght doost guide
The nations of the earth.

5 Let all the world, O God,
Geue prayfe vnto thy name:
Oh let the people all abroad,
Enroll and laud the same.
& Then shall the earth encrease,

Great store of frute shall fall:
And then our God, the God of peace,
Shall blesse vs eke with all.

God shall vs blesse, I say,
And then both farre and neare,
The folke throughout the earth alway,
Of him shall stand in feare.

PSALME LXVIII T. S.

Exurgat Deus.

In this Psalm David sceth forth as in a glas the wonderfull mercies of God towards his people who by all meanes and most straunge fates declareth hym selfe to them. And therefore gods church by reason of his promyses, graces and victories doeth excell without comparisun all worldly thinges: he exhorteth therfore all men to prayse God for aue.

L Et God arise and then his foes will turne the felues to flight: His enemies the will run
abrode, & scatter out of sight. And as the fire doth melt the waxe, and wind blow smoke a-
way: so in the presence of the Lord, the wicked shall decay.

But righteous men before the Lord,
Shall hartely reioyce:

3 They shalbe glad and mery all,
And chearefull in their voyce.
4 Sing prayfe, sing prayfe vnto the Lord
Who tyedeth on the skie:
Enroll this name of Iah our God,
And him do magnifie.

5 That fume is he that is aboute,
Within his holy place:
That father is of fatherles,
And iudge of widowes case.
6 Houses he geues and issue both,
Vnto the comfortles:
He bryngeth bondmen out of thrall,
And rebels to distres.

7 When thou didst march before thy folk,
The Egyptians from among:
And brought them through the wilderness,
Which was both wide and long:
8 The earth did quake the rain poud down,
Heard were great claps of thunder:
The mount Sinay thooke in such sort,
As it would cleaue a sunder.

9 Thyne heritage with drops of raine,
Abundantly was waht:
And if so be it barren waxt,
By thee it was refreshit.
10 Thy chosen flocke doth there remaine,
Thou hast prepared that place:
And for the poore thou doost prouyde,

Of thyne especiall grace.

¶ The second part.

11 God will geue women causes iust,
To magnifie his name:
When as his people triumphes make,
And purchase brute and fame,
12 For puissant kings for all their power:
Shall flee, and take the foyle:
And women which remayne at home,
Shall helpe to part the spoyle.

13 And though you were as black as pitch,
Your hew should passe the dowe:
Whose winges and fethers seme to haue,
Silver and gold aboute.
14 When in this land God shall triumphe
Ouer kings both hye and low,
Then shall it be like Salmon hill,
As white as any snow.

15 Though Ba'an be a frutefull hill,
And in height others pass:
Yet Sion Gods most holy hilly:
Doth farre excell in grace.
16 Why brag ye thus, ye hills most high,
And leape for pryde together?
This hill of Sion God doth loue,
And there will dwell for euer.

17 Gods army is two millions,
Of warriours good and strong:
The Lord also in Sinai,
Is present them among.

PSALME LXIX.

18 Thou didst (O Lord) ascend on hygh,
And captyues led them all:
Which in tymes past thy chosen flocke,
In pryson kept and thrall.

Thou madest them tribute for to pay,
And such as dyd repyne,
Thou didst subdue, that they might dwell
In thy temple diuine.

19 Now prayd be the Lord for that
He poures on vs such grace:
From day to day he is the God
Of our health and solace.

¶ The thyrd part.

20 He is the God from whom alones
Saluacion cometh plaine:
He is the God by whom we scape
All daungers, death and paine.

21 Thus God will wound his enemies hed,
And breake the heary scalpe
Of those that in their wickednes,
Continually do walke.

22 From Basan will I bryng (sayd he)
My people and my sheepe:
And all mine own as I haue done,
From daunger of the deepe.

23 And make them dip their feete in bloud,
Of those that hate my name:
And dogs shall haue their tongs embrude,
With lickyng of the same.

24 All men may see how thou (O God)
Thyne enemies doost deface.
And how thou goest as God and king,
Into thy holy place.

25 The singers go before with ioy,
The minstrels follow after:
And in the midst the damfels play,
With timbrell and with taber.

26 Now in the congregations,
(O Israell) praye the Lord:
And Iacobs whole posteritie,
Geue thanks with one accord,

7 Their chiefe was Iesse Beniamin,
But Iuda make thine host:
With Zabulon, and Neptalim,
Which dweld about their cost.

18 As God hath geuen power to thee,
So (Lord) make thine arme and fure,
The thyng that thou hast wrought in vs
For euer to endure.

29 And in thy temple giftes will we
Geue vnto thee (O Lord):
For thyne vnto Ierusalem,
Sure promyse made by word.

¶ The fourth part.

Yea and strange kings to vs subdue,
Shall do lyke in those dayes:

I meane to thee they shall present,
Their giftes of laud and prayse.

30 He shall destroy the spearmens rancs,
Their calues and buls of might:
And cause them tribute pay, and daunt
All such as loue to fight.

31 Then shall the Lords of Egypt come
And presentes with them bryng:
The Moors most blacke shal stretche their hie
Vnto their Lord and king.

32 Therefore ye kingdomes of the earth,
Geue prayse vnto the Lord:
Sing Psalmes to God with one consent,
Therto let all accord.

33 Who though he ryde and euer harh,
About the heauens bryght:
Yet by the fearefull thunder claps,
Men may well know his myght.

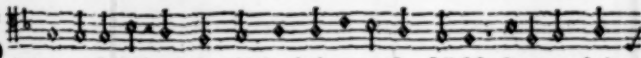
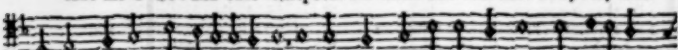
34 Therefore the strength of Israell,
Ascribe to God on hye:
Who hofe might and power doth far extend
About the cloudy skye.

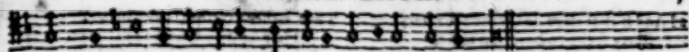
35 O God thy holines and power,
Is dread for euermore:
The God of Israell geueth vs strength,
Prayed be God therefore.

PSALME LXIX. L. H.

Saluum me fac.

¶ The complaint, prayer, fervent zeale, & great anguish of Dauid is set forth as a figure of Christ, and all his members: the malicious cruelty of the enemies & their punishment also, where Iudas and such traitours are accused. Then gathered he courage in his affliction and offereth praises vnto god which are more acceptable then all sacrifices, wherof all the afflicted may take comfort. Finally he doth prauke all creatures to praise, prophesying of the kingdome of Christ, and the building of Iudas, where all the faithfull and their side shall dwell for ever.

S 
Aue me O God and that with speede the waters flow full fast: So nye my soule

do they procede, that I am sore agast. I sticke full depe in filth and clay, wher as I fele



no ground: I fall into such floods I fly, that I am lyke be drownde.

3 With crying oft I faint and quaille,
My throte is horfe and dry:
With looking vp my sight doth fayle,
For helpe to God on hye.
4 My foes that gillies do oppres
My soule, with hate are led:
In number sure they are no les,
Then heares are on my hed.

5 Though for no cause they vex me sore
They prosper and are glad:
They do compell me to reffore,
The things I neuer had.

6 What I haue done for want of wit,
Thou Lord, all tymes canst tell:
And all the same that I commit,
To thee is knowne full well.

7 (O God) of hostes defend and stay,
All those that trust in thee:
Let no man doubt or shrink away,
For ought that chaunceth mee.

8 It is for thee and for thy sake,
That I do beare this blame:
In spite of thee they would me make,
To hyde my face for shame.

9 My mothers sonnes, my brethren all,
Forake me on a rowe:
And as a straunger they me call,
My face they will not know,
10 Vnto thy house such zeale I beare,
That it doth pyne me much:
Their checks and taunts at thee to heare,
My very hart doth grutch.

¶ The second part.

11 Though I do fast my flesh to chaste,
Yea if I weepe and mone:
Yet in my teeth this geare is cast,
They passe not therupon.
12 If I for griefe, and payne of hart,
In sacke cloth vse to walke:
Then they anone will it peruert,
Therof they iest and talke.

13 Both hye and lowe, and all the throng
That sit within the gate:
They haue me cur in their rong,
Of me they talke and prate.
14 The dronkards which in wine delite,
It is their chief pastime:
To seeke which way to woork me spite,
Of me they sing and rime.

15 But thee the while (O Lord) I pray,
That when it pleaseth thee:
For thy great truth thou wilt alway

Send down thine ayde to me.
16 Pluck thou my feete out of the myre,
From drowning do me keepe:
From such as owe me wrath and ire,
And from the waters deepe.

17 Least with the waues I should be drownd,
And depth my soule deuouer:
And that the pit should me confound,
And shut me in her power:
18 O Lord of hostes to me geue care,
As thou art good and kinde:
And as thy mercy is most deare,
Lord haue me in thy mynde.

19 And do not from thy seruauant hyde
Nor turne thy face away:
I am oppress on every side,
In hast geue eare I say.
20 O Lord vnto my soule draw nys,
The same with ayde repose:
Bycause of their great tyranni,
Acquite me fro my foes.

¶ The thyrd part.

21 That I abyde rebuke and shame,
Thou knowest and thou canst tell,
For those that seeke and woork the same
Thou seest them all full well.
22 When they with brags do breake my hart,
I seeke for helpe anone,
But finde no frendes to ease my smart,
To comfort me, not one.

23 But in my meate they gaue me gall,
To cruell for to thipcke:
And gaue me in my thyrt withall,
Strong vineger to drinke.
24 Lord turne their table to a snare
To take them felues therein,
And when they thinke full well to fare,
Then trap them in the gin.

25 And let their eyes be darke and blinde,
That they may nothing see
Bow downe theyr back and do them bind,
In thraldome for to bee.
26 Poure out thy wrath as hoate as fire,
That it on them may fall:
Let thy displeasure in thynne ire,
Take holde vpon them all.

As desert dry their house disface,
Their offering eke expell.
27 That none therof posses their place,
Nor in theyr tents do dwell.
If thou doost strike the man to tame,
On him they lay full sore:

PSALME LXX. & LXXI.

28 And if that thou do wounde the same
They seeke to hurt him more.

Then let them heape vp mischief still,

Such they are all peruers;

29 That of thy fauor and good will,

They neuer haue no part.

30 And dash this cleane out of the booke
Of life, of hope, of trust:

That for their names they neuer looke,
In number of the iust.

¶ The fourth part.

31 Though I/O Lord) with wo and grief,

Haue bene full sore oppress.

Thy helpe shall geue me such relief,

That all shall be redrest.

32 That I may geue thy name the prayse

And these it with a song:

I will extoll the same alwayes,

With iudicious thanks among.

33 Which is more pleasaunt vnto thee,

(Such minde chy grace hath borne)

Then either Ox, or Calf can bee.

That hath both hoofe and horne.

34 When simple folke do this behold

It shall reioyce them sure:

All ye that seeke the Lord, behold,

Your life for aye shall dure.

For why? the Lord of hostes doth heare

The poore when they complayne:

His prisoners are to him full deare,

He doth them not disdayne.

35 Wherefore the skye and earth below

The sea with floud and streame:

His prayse they shall declare and shewe

With all that lyue in them.

37 For sure our God will Sion saue,

And Iudas Cities builde:

38 Much folke possession there shall haue

Her streetes shall all beilde.

Her seruants sede shall kepe yf same,

All ages out of minde.

39 And there all they that loue his name,

A dwelling place shall finde.

PSALME LXX. I. H.

Deus in adiutorium.

¶ He prayeth to be right speedily deliuered as in the lx. Psalm. Then he desireth the scape of his enemies, and the ioyfull comforte of all those that seeke the Lord.

¶ Sing this as the lxxii. Psalm.

O God, to me take heede.
Of helpe I thee require:
(O Lord) of hostes with hast and spee,
Helpe, helpe, I thee desire. (de)

2 With shame confound them all,

That seeke my soule to spill,

Rebuke them backe with blame to fall

That thinke and with me ill.

3 Confound them that apply,

And seeke to worke me shame,

And at my harme, do laugh and cry,

So, so, there goeth the game.

4 But let them ioyfull bee,

In thee with ioy and wealth,

Which onely trust and seeke to thee,

And to thy sauyng health.

5 That they may saue alwayes,

In mirth and one accord,

All glory, honor, laud and prayse,

Be geuen to thee, (O Lord.)

6 But I am weake and poore,

Come Lord thynke ayde I lacke,

Thou art my day and helpe, therefore

Make speede and be not slacke.

PSALME LXXI. I. H.

In te Domine speraui.

¶ He prayeth in faithe established by the words of the promise, and confirmed by the worke of God, from his youth he desireth now to be deliuered from the wicked and cruell man, meaning his iuene Absalon, and his confederacy, and he promiseth to be mindefull and thankfull for the same.

¶ Sing this as the lxix. Psalm.

MY Lord, my God in all distress,
My hope is whole in thee:
Then let not shake my soule oppress,
Nor once take hold on mee.
As thou art iust defend my Lord,
And rid me out of drede,

Geue care, and to my sure accorde,

And send me helpe at neede.

3 Be thou my rocke, to whom I may

For ayde, all tymes resort,

Thy promise is to helpe alway,

Thou

Thou art my fence and foye.
 4 Save me my God from wicked men,
 And from their strength and power,
 From folke vniust, and eke from them,
 That cruelly deuoure.

5 Thou art the stay wherein I trust,
 Thou Lord of hostes art hee:
 Yea from my youth I had a lust,
 Still to depend on thee.

6 Thou hast me kept euen from my birth
 And I through thee was borne:
 Wherefore I will thee praye with mirth,
 Both euening and morne.

7 As to a monster sel some scene,
 Much folke about me throng:
 But thou art now and still hast bene
 My fence and ayde so strong.

8 Wherefore my mouth no time shal lacke
 Thy glory and thy prayse:
 And eke my tong shal not be slacke,
 To honor thee alwaye.

9 Refuse not me (O Lord) I say,
 When age my lims doth take:
 And when my strength doth waite away
 Do not my soule forsake.

10 Among them salues my foes enquire,
 To take me through deceit:
 And they agaynst me do conspire,
 That for my soule layd waite.

¶ The second part.

11 Lay hand and take him now (they sayd),
 For God from him is gone:
 Dispatch him quite, for to his ayde,
 I wis there cometh none.

12 Do not absent thy selfe away,
 (O Lord) when neede shalbe:
 But that in tyme of grief thou may,
 In hast geue helpe to me.

13 With shame confound and overthrow,
 All those that speake my lyfe:
 Oppress them with rebukes also,
 That sayne would woork me strife.

14 But I will patiently abyde,
 Thy helpe in all assayes:
 Still more and more eche tyme and tyde

I will set forth thy prayse.

15 My mouth thy iustice shal record,
 That dayly helpe doth send:
 But of thy benefite (O Lord)
 I know no compe nor end.

16 Yet will I go and seeke forth one
 With thy good helpe (O God)
 The saving health of thee alone,
 To shew and set abroad.

17 For of my youth thou takest the care,
 And doost instruct me still:
 Therefore thy wonders to declare,
 I haue great minde and will.

18 And as in youth from wanton rage,
 Thou didst me keepe and stay:
 For sake me not vnto myne age,
 And tyll my head be gray.

19 That I thy strength and might may shew
 To them that at now be here,
 And that our seede thy power may know
 Hereafter many a yere.

20 O Lord thy iustice doth exceede,
 Thy doyngs all may see:
 Thy woorkes are wonderfull in deede,
 Oh, who is lyke to thee?

21 Thou madest me feele afflictions sore
 And yet thou didst me saue,
 Yea thou didst helpe and me restore,
 And rookest me from the graue.

22 And thou myne honor doost encrease,
 My dignitie maintayne,
 Yea, thou doost make all grief to cease,
 And comfortst me agayne.

23 Therefore thy faithfulness to prayse,
 I will both lute and sing:
 My harpe shall sound thy laude alwayes,
 (O Israels holy kyng.)

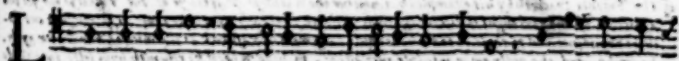
24 My mouth will ioi with pleasant voyce
 When I shall sing to thee,
 And eke my soule will much reioyce,
 For thou hast made me free.

25 My tong thy vprightnes shal sound
 And speake it dayly still:
 For grief and shame do them confound,
 That fought to woork me ill.

PSALME LXXII. L. H.

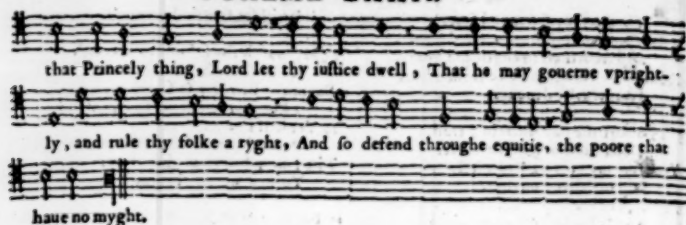
Deus iudicium tuum.

¶ He prayeth that the kingdome of God by Christ may come vnder the person of Salomon, vnder whome
 shall be righteousness, peace and felicitie, vnto whom all kyngs and all nations shall doe homage, whose
 name and power shall endure for euer.



Ord geue thy iudgments to the king therein instruct him well. And with his sonne

PSALME LXXII.



- 3 And let the mountayns that are hye,
Vnto their folke geue peace:
And eke let liell hils apply,
In iustice to encrease.
- 4 That he may helpe the weak and poore,
With ayde and make them strong:
And eke destroy for euermore,
All those that do them wrong.
- 5 And then from age to age shall they,
Regarde and feare thy myght:
So long as Sunne doth shine by days,
Or els the Moone by night.
- 6 Lord make the kyng vnto the iust,
Lyke rayne to fields new mowne:
And like to droppes that lay the dust,
And fresh the land vnfowne.
- 7 The iust shall flourish in his tyme,
And all shalbe at peace:
Vntill the Moone shall leaue to prime,
Wax, chaunge, and to encrease.
- 8 He shalbe Lord of sea and land,
From shoare to shoare through our,
And from the fouds within the land,
Through all the earth about.
- 9 The people that in desert dwell,
Shall kneele to him full thicke:
And all his ennies that rebell,
The earth and dust shall lick.
- 10 Their Lordes of all the ylertherby,
Great giftes to him shall bring:
The kings of Sabe and Arabie,
Geue many a costly thing.

¶ The second part.

- 11 All kings shall seeke with one accord,
In his good grace to stand:
And all the people of the world,
Shall serue him at his hand:

- 2 For he the needy forte doth saue,
That vnto hym do call:
And eke the simple folke that haue,
No helpe of man at all.

- 12 He taketh pitie on the poore,
That are with neede oppress,
He doth preserue them euermore,
And bring their soules to rest.
- 14 He shall redeme theyr lyfe from dread
From fraud, from wrong, from might:
And eke the blood that they shall bleede,
Is precious in his sight.

- 15 But he shall lyue and they shall bring,
To him of Sabaes gold,
He shalbe honored as a king
And dayly be extold.

- 16 The mighty mountaynes of his land,
Of corne shall beare such throng:
That it lyke Cedre trees shall stand,
In Libanus full long.

- 17 Their Cities eke full well shall speede,
The frutes therof shall pas,
In plenty it shall far exceede,
And spring as greene as grasse.

- 18 For euer they shall prayse his name
While that the Sunne is lyght,
And thinke them happy through the same,
All folke shall bles his myght.

- 19 Prayse ye the Lord of hostes, and sing
To Israels God eche one,
For he doth euery wondrous thyng,
Yea he him selfe alone.

- 20 And blessed be his holy name,
All tymes eternally,
That all the earth may prayse the same,
Amen, Amen, say I.

PSALME LXXIII. T. S.

Quàm bonus quàm.

¶ The Prophet teacheth by his example that neither the worldly prosperitie of the wicked nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our fa- thers providence, and to cause vs to reuerence gods iudgements: forasmuch as the wicked men are as flie smoke, and she gaily enter into life euertasting, in hope whereof he requiteth hym selfe into Gods handes.

¶ Sing

¶ Sing this as the xliiii. Psalme.

How euer it be, yet God is good,
And kind to Israell:
And to all such as safely kepe,
Their confidence pure and well.

1 Yet like a foole I almost slippe,
My feet began to slide:
And or I wist euen at a pynche,
My steps a wry gan glide.

3 For when I saw such foolys men,
I grudged and did disdayne:
That wicked men all things should haue
Without tormeyle or payne.

4 They neuer suffer panges nor griefe,
As if death should them smite:
Theyr bodies are both stout and strong
And euer in good pyte.

5 And free from all aduersitie,
When other men be thent:
And with the rest they take no part,
Of plage or punishment:

6 There presumption doth embrace,
Their neckes as doth a chayne:
And are euen wrapt as in a robe,
With rapyne and disdayne.

7 They are so fed, that euen for fat,
Theyr eyes oft tymes out start:
And as for worldly goods they haue,
More then can wysh theyr hart.

8 Theyr lyfe is most licentious,
Boasting much of the wrong:
Which they haue done to simple men,
And euer pride among.

9 The heavens and the liuing Lord,
They spare not to blasphem:
And prate they doo of worldly thinges,
No wight they doo esteeme.

10 The people of God oft tymes turne backe,
To see theyr prosperous state:
And almost drinke the selfe same cup,
And follow the same rate.

¶ The second part.

11 How can it be that God (say they)
Should know and vnderstand,
These worldly thinges, since wicked men,
Be Lordes of sea and land?

12 For we may see how wyeked men,
In riches still increase:
Rewarded wel with worldly goods,
And lyue in rest and peace.

13 Then why doo I from wickednes,
My fantasy refrayne:
And wash my hands with innocents,
And cleanse my hart in vayne?

14 And suffer scourges euer day,
As subiect to al blame:
And euer morning from my youth,
Susteyne rebuke and shame?

15 And I had almost sayd as they,
Mislaking myne estate:
But that I should thy children iudge,
As folke vnfortunate,
16 Then I bethought me how I might,
This matter vnderstand:
But yet the labour was to great,
For me to take in hand.

17 Vntill the time I went into
Thy holy place, and then
I vnderhoode right perfectly,
The end of all these men.

18 And namely how thou settest them
Vpon a slippery place:
And at thy pleasure and thy will,
Thou doost them al deface.

19 Then al men muse at that straunge sight,
To see how sodenly:
They are destroyd, dispatcht, confumde,
And dead so horribly.
20 Much like a dreame when one awakes,
So shall they wealth decay:
Theyr famous names in all mens sight,
Shall ebbe and passe away.

¶ The thyrd part.

21 Yet thus my hart was greued then,
My mynd was much oppress:
22 So fond was I and ignorant,
And in thys poynt a beast.
23 Yet neuertheless by my ryght hand,
Thou holdest me alwayes fast:
24 And with thy counsell doost me guide
To glorye at the last.

25 What thing is there that I can wysh,
But thee in heauen aboue
And in the earth there is nothing,
Lyke thee that I can loue.

26 My flesh and eke my hart do fayle,
But God doth fayle me neuer:
For of my hart God is the strength,
My portion eke for euer.

27 And loe all such as thee forsake,
Thou shalt destroy eche one:
And those that trust in any thing,
Sauing in thee alone

28 Therefore will I draw nere to God,
And euer with hym dwell:
In God alone I put my trust.
Thy wonders will I tell.

PSALME LXXIII L. H.

Vt quid Deus.

¶ The feyghfull compleynes of the destruction of the church and true religion, under the name of Sion

PSALME LXXIII, & LXXV.

and the altar destroyed. And reaching in the night and free mercies of God, by his command they receive help and succor for the glory of Gods holy name, the salvation of his poor afflicted servants, and the confusion of his proud enemies.

¶ Sing this as the lxxii. Psalme.

Why art thou Lord so long from vs,
In all thys daunger deepe?
Why doth thyne anger kindle thus,
Arthyne own pasture sheepe?
2 Lord call the people to thy thought,
Which haue bene thyne so long:
The which thou hast redem'd and brought
From bondage fore and strong.

3 Haue mynde I say, and thinke vpon,
Remember it full well:
Thy pleasaunt place, thy mount Sion,
Where thou wast wont to dwell.
4 Lift vp thy foote and come in haste.
And all thy foes deface:
Which now at pleasure rob and wast,
Within thy holy place.

5 Amyd thy congregacions all,
Thyne ennyes roare (O God)
They set as signes on euery wall,
Their banners playde abroad.
6 As men with axes hew the trees,
That on the hyls doo grow:
So shine the byls and wordes of these,
Within thy temple now.

7 The feeling sawd, the carued boordes,
The goodly grauen stones:
With axes, hammers, byls and swordes,
They beate them downe at once.
8 Thy places they consume with flame,
And eke in all this toyle:
The house appointed to thy name,
They race downe to the soyle.

9 And thus they sayd within theyr hart,
Dispatch them out of hand:
Then burnt they vp in euery part,
Gods houses through the land.
10 Yet thou no signe of helpe doost send,
Our Prophetes all are gone:
To tel when this our plague should end,
Among vs there is none.

11 When wilt thou lord once end this shame
And cease thine ennyes strong:
Shall they alway blaspheme thy name,
And rayle on thee so long?
12 Why doost withdraw thy hand a backe,
And hyde it in thy lap?
O plucke it out, and be not slacke,
To geue thy foes a rap.

¶ The second part.
13 O God thou art my king and Lord,
And euermore hast bene:
Yea thy good grace throughout the world,
For our good helpe hath sene.
14 The seas that are so deepe and dead,
Thy might did make them dry:
And thou didst breake the Serpents head,
That he therein dyd dye.

15 Yea thou didst breake the heads so great
Of whales that are so fell:
And gauest them to the folkes to eate,
That in the desertes dwell.
16 Thou madest a spring with streames to rise
From rocke both hard and hye:
And eke thy hand hath made likewise
Deepe riuers to be dry.

17 Both day and eke the night are thine,
By thee they were begonne:
Thou test to serue vs with theyr shine,
The light and eke the sunne.
18 Thou doost appoint the endes and costes
Of all the earth about:
Both summer heates, and winter frostes
Thy hand hath found them out.

19 Thinke on (O Lord) no time forget,
Thy foes that thee defame:
And how the foolish folke are set,
To call vpon thy name.
20 O let no cruell beast deuoure,
Thy Turtle that is true:
Forget not alwayes in thy power,
The poore that much do rue.

21 Regard thy couenaunt, and behold
Thy foes possesse the land:
All sad and darke, sereworne and old,
Our realme as now doth stand.
22 Let not the simple go away,
Which disapoynted shame:
But let the poore and nedie aye
Geue prayse vnto thy name.

23 Ryse Lord, let be by thee maintaynde,
The cause that is thyn owne:
Remember how that thou blasphemede,
Art by the foolish one.
24 The voyce forget not of thy foes,
For they presumyng hye:
Is more and more encreast of those,
That hate thee spytefully.

PSALME LXXV. N.

Confitebimur tibi.

¶ The saythfull do praysis the name of the Lord whiche shall come to iudge at the tyme appointed, who

the wicked shall be put to confusion and drinke of the cup of his wrath. Their pride shall be abated, and the righteous shall be exalted to honour.

¶ Sing this as the xliiii. Psalme.

VNto thee God we will geue thanks,
We will geue thanks to thee:
Sith thy name is so neare declare
Thy wondrous workes will we.
1 I will vpryghly iudge, when get
Conuent tyme I may:
The earth is weake and all therein,
But I her pyllers stay.

7 For why? a cup of mighty wyne,
Is in the hand of God:
And all the mighty wine therein,
Him self doth poure abroad.
8 And for the lees and filthy dregges,
That do remaine of it:
The wicked of the earth shall drinke
And sucke them every whyt.

3 I dyd to the mad people say,
Deale not so furiously:
And vnto the vngodly ones,
See not your hornes so hye.
4 I sayd vnto them, set not vp
Your rayfed hornes on hye:
And see that you do with stiffe necke,
Nor speake presumptuously.

9 But I will talke of God (I say)
Of Iacobs God therfore:
And will not cease to celebrate,
His prayse for euermore.
10 In funder breake the hornes of all,
Vngodly men will I:
But then the hornes of ryghteous men
Shalbe exalted hye.

3 For neither from the eastern part,
Nor from the western side:
Nor from forsaken wilderness,
Protection doth procede.
6 For why? the Lord our God he is,
The righteous iudge alone:
He putteth down the one, and sett
Another in the throne.

Gloria patri.

To father, sonne, and holy ghost,
All glory be therfore:
As in beginnyng was, is now,
And shalbe euermore.

PSALME LXXVI. L. H.

In Iudra.

¶ This Psalme sheweth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the army Sennacherib, and exhorteth the faithful to be thankfull for the same.

¶ Sing this as the lxix. Psalme.

TO all that now in Iewry dwell,
The Lord is clearly knowne:
His name is great in Israell,
A people of his owne.
2 At Salem he his tentes hath pight,
To tary there a space:
In Sion eke he hath delights,
To make his dwelling place.

As halfe in sleepe theyr charrets floode,
No horsmen once did moue,

3 And there he brake both shaft and bow,
The sword, the speare, the shield,
And brake the ray to ouerthrow,
In battell on the field.
4 Thou art more worthy honour Lord,
More might in thee doth lye:
Then in the strongest of the world:
That rob on mountaines hye.

7 For thou art dreadfull Lord in deepe,
What man the courage hath
To bide thy sight, and doth not drede,
When thou art in thy wrath?
8 When thou doost make thy iudgemēt heard
From heauen through the ground:
Then all the earth shalbe afeard,
In silence shalbe found.

5 But now the proud ar spoild through thee,
And they are false on sleepe:
Through men of war no helpe can bee,
Them selues they could not keepe,
¶ At thy rebuke (O Iacobs God)
When thou doost them reprove:

9 And that when thou (O God) doost stand
In iudgement for to speake:
To saue the afflicted of the land,
On earth that are full weak e.
10 The fury that in man doth raygne,
Shall turne vnto thy prayse:
Here after Lord doo thou restrayne,
Their wrath and threatens alyes.

11 Make vowes and pay them to your God,
Ye folke that nye hym bee:
Bring giftes all ye that dwell abroad,

KKK

PSALME LXXVII.

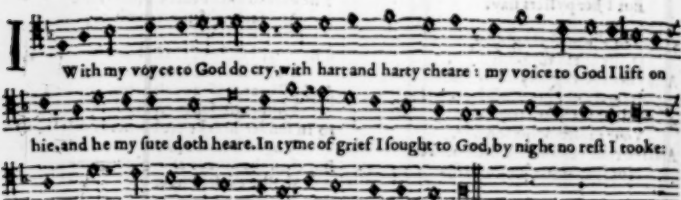
For dreadfull sure is he.
 13 For he doth take both life and myght
 From Princes great of birth:

And full of terror is his sight
 To all the kinges on earth.

PSALME LXXVII. L H.

Voce mea ad Dominum.

The Prophet in the name of the Church rebuffeth the greatnes of his afflictions and his grievous temptation, whereby he was driven to this end: so consider his former conversation, and the continuall course of Gods workes in the performance of his seruants, and so he confirmeth his faith against these temptations.



With my voyce to God do cry, with hart and hartie cheare: my voice to God I lift on
 his, and he my sute doth heare. In tyme of grief I sought to God, by night no rest I tooke:

But stretcht my hands to him abroad, my soule comfort forsooke.

3 When I to thinke on God intread,
 My trouble then is more:
 I spake but could not make an end,
 My breath was stoppe so fore.
 4 Thou holdst mine eyes alwayes from rest
 That I alwayes awake:
 With feare am I so fore oppressd,
 My speeche doth me forsake.

5 The dayes of old in minde I cast,
 And oft did thinke vpon:
 The tymes and ages that are past,
 Full many yeares are agon.
 6 By night my songes I cal to minde,
 Once made thy praye to shew:
 And wish my hart much talke I finde,
 My sprites do search to know.

7 Wil God (sayd I) at once for all,
 Cast of his people thus:
 So that henceforth no tyme he shall,
 Be friendly vnto vs?
 8 What is his goodnes cleane decayde,
 For euer and a day?
 Or is his promise now delayde,
 And doth his truth decay.

9 And wyl the Lord our God forget,
 His mercyes manifold?
 Or shal his wrath increase so hot,
 His mercy so withhold?
 10 At last I sayd, my weaknes is,
 The cause of this mistrust:
 Gods mighty hand can helpe all this,
 And chaunge it when he list.

The second part.

11 I wil regard and thinke vpon
 The working of the Lord:
 Of all his wonders past and gone,

I gladly wyl record.
 12 Yea, all his workes I wyl declare,
 And what he doth deuise:
 To tel his fautes I wyl not spare,
 And eke his counsel wile.

13 Thy workes (O Lord) are al vpright,
 And holy all abroad.
 What one hath strength to match the might
 Of thee, O Lord our God?
 14 Thou art a God, that oft doost shew
 Thy wonders euery houres:
 And so doost make the people know,
 Thy verue and thy power.

15 And thine owne folke thou didst defend
 With strength and stretchd armes:
 The sonnes of Iacob that descend,
 And Iosephes seede from harmes,
 16 The waters (Lord) perceiued thee,
 The waters saw thee well:
 And they for feare aside did flee,
 The depthes on trembling fel.

17 The cloudes that were both thick and black
 Did rayne ful pleneously:
 The thunder in the ayre did cracke,
 Thy shaftes abroad dyd flie.
 18 Thy thunder in the fyre was heard,
 The lightning from aboue:
 With flashes great made men afeard,
 The earth did quake and moue.

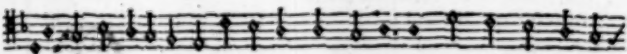
19 Thy wayes within the sea do lye,
 Thy pathes in waters deepe:
 Yet none can there thy steps espye,
 Nor know thy path to keepe.

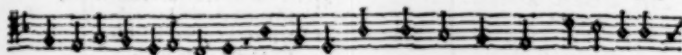
20 Thou leadst thy folke vpon the land,
 As sheepe on euery syde:
 Through Moyse and through Aarons hand,
 Thou didst them safely gyde.

PSAL.

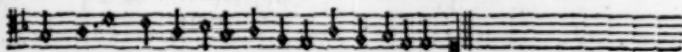
Attendite popule.

¶ He sheweth howe God of his mercy chose his church of the posteritie of Abraham, casting in their teeth the stubborn rebellion of their fathers, that their children might not only vnderstand, that God of his free mercies made his cōuenants with theyr ancestors; but also seeing them so malicious and peruerse myght be ashamed and so turne wisely to God. In this Psalm the holy ghost hath comprehended, as it were the summe of all Gods benefices, to this intent the ignorant and grosse people myght see in few wordes the effect of the whole histories.

A 
Tied my people to my law and to my words incline; my mouth shal speake strange pa-



rables and sentences diuine. Which we our selues haue heard and leard, euen of our fa-



thers old, and which for our instruction our fathers haue vs told.

4 Because we should not kepe it close
From them that should come after,
Who should gods power to their race prayse
And all hys workes of wonder.
5 To Iacob he commaundement gaue,
How Israell should lyeue:
Willing our fathers should the same,
Vnto their chyldren geue.

6 That they and theyr posteritye
That were not sprung vp tho:
Should haue the knowledge of the law
And teach theyr feede also.
7 That they may haue the better hope
In God that is aboue:
And not forget to kepe his lawes
And hys preceptes in loue.

8 Not being as theyr fathers were
Rebelling in Gods sight:
And would not frame theyr wicked hartes,
To know theyr God a ryght.
9 How went the people of Ephraim
Their neighbours for to spoyle:
Shooting theyr darts the day of war,
And yet they tooke the foyle.

10 For why, they did not kepe with God
The cōuenant that was made:
Nor yet would walke or lead theyr lyues
According to his trade.
11 But put into obliuion
Hys counsell and his will:
And all his workes most magnifike
Which he declared still.

¶ The second part.

12 What wonders to our forefathers
Did he him self disclose:
In Egypt land within the field.

That called is Thaneos?
13 He dyd deuyde and cut the sea
That they myght passe at once:
And made the waters stand as still
As doth an heape of stones.

14 He led them secret in a cloud,
By day when it was bright,
And in the nyght when darke it was
With fire he gaue them lyght.
15 He brake the rockes in wilderness,
And gaue the people drynke:
As plentifull as when the deepes
Do flow vp to the brinke.

16 He drew out riuers out of rockes,
(That were both dry and hard)
Of such abundance that no floudes
To them might be compared.
17 Yet for all this againe the Lord
Theyr sinne they dyd encrease:
And stirred hym that is most high,
To wrath in wilderness.

18 They tempted hym with in their hartes
Like people of mistrust:
Requiring such a kind of meate
As serued to their lust.
19 Saying with murmuration,
In theyr vnfaithfulness:
What can this God prepare for vs
A feast in wilderness?

20 Beholde he strake the stony rocke,
And flouds forth with did flow,
But can he now geue to his folke
Both bread and flesh also?
21 When God heard this, he waxed wroth
With Iacob and his feede:
So did his indignation
On Israell procede.

XXX 3

PSALME LXXVIII.

¶ The thyrd part.

- 23 Because they did not faythfully
Believe and hope that he
Could al wayes helpe and succor them
In theyr necessitie.
- 24 Wherefore he did commaund the clouds
Forth with theyr brake in sunder.
- 24 And raynd down Manna for them to eate
A foode of mickell wonder.
- 25 When earthly men with Angels foode
Were fed, at theyr request.
- 26 He bad the east winde blow away
And brought in the south west.
- 27 And raiud down flesh as thicke as dust:
And foule as thicke as sand:
- 28 Which he did cast amids the place,
Where all the tentes did stand.
- 29 Then did they eate exceedingly,
And all men had their fill:
Yet more and more they dyd desire,
To serue their lustes and wils.
- 30 But as the meat was in theyr mouthes,
His wrath vpon them fell:
- 31 And slew the floure of all theyr youth,
And choyce of Israell.

- 31 Yet fell they to theyr wonted sinne,
And still they did him greue:
For all the wonders that he wrought,
They would hym not beleue.
- 32 Theyr dayes therefore he shortened.
And made theyr honor vaine:
Their yeares dyd wast and passe away,
With terrours and with payne.

- 34 But euer when he plagued them,
They sought him by and by:
- 35 Remembraing then he was theyr strength
Theyr helpe and God most hy.
- 36 Though in theyr mouthes they dyd but
And flatter with the Lord ^(glose)
And with their tonges, and in their hartes
Dissembled every word.

¶ The fourth part.

- 37 For why? theyr hartes were nothing bent
To hym and to hys trade:
Nor yet to kepe or to performe.
The couenane that was made.
- 38 Yet was he still so mercifull,
When they deserved to dye:
That he forgave them theyr misdeedes,
And would not them destroy.

- Yea many a tyme he turned hys wrath,
And dyd hym self aye,
And would not suffer all his whole
Displeasure to arise.
- 39 Considering they were but flesh,
And euen as a wynde
That passeth away, and can not well
Returue by hys own kynde.

- 40 How often tymes in wilderness,
Dyd they theyr Lord prouoke?
How dyd they moue and stirre theyr Lord
To plague them with his stroke?
- 41 Yet dyd they turne agayne to sinne,
And tempted God eifone,
Prescribing to the holy Lord,
What thyngs they would haue done,

- 42 Not thinking of his hand and power
Nor of the day, when he
Deliuered them out of the bondes,
Of the fierce enemy.
- 43 Nor how he wrought hys myracles,
(As they them selues beheld)
In Egypt, and the wonder that
He dyd in Zorn field.

- 44 Nor how he turned by his power
Their waters into bloud,
That no man myght receaue hys drynke
At riuer nor at flood.
- 45 Nor how he sent them swarms of flies
Which dyd them fore annoy,
And filld theyr countreyes ful of frogges,
Which should theyr landes destroy.

¶ The fyft part.

- 46 Nor how he dyd commit theyr fruytes
Vnto the Caterpillar:
And all the labour of theyr hands,
He gaue to the Graihopper,
- 47 With hayle stones he destroyed theyr vines
So that they were all lost,
And not so much as wyld fyg trees,
But he consumed with frost.

- 48 And yet with hayle stones once agayn
The Lord theyr cattell smote:
And all theyr flockes and heardes likewyse,
With thunder boltes full bore.
- 49 He cast vpon them in hys ire
And in his fury strong:
Displeasure, wrath and euill sprytes,
To trouble them among.

- 50 Then to his wrath he made away,
And spared not the least:
But gaue vnto the pestilence
The man, and eke the beast.
- 51 He strake also the first borne all,
That vp in Egypt came:
And all the chiefe of men and beastes,
Within the tentes of Ham.

- 52 But as for all his own deare folke,
He dyd preferue and keepe.
And caryed them through wilderness,
Euen lyke a flocke of sheepe.
- 53 Withouth all feare, both safe and sound;
He brought them out of thrall:
Wheras theyr foes with rage of ire
Were ouerwhelmed all.

- 54 And brought them out into the coastes

Of

Of his own holy land;
Euen to the mount which he had got,
By his strong arme and hand.
55 And there cast out the heathen folke,
And dyd theyr land deuide:
And in the tentes he set theyr tribes
Of Israel to abyde.

56 Yet for all thys, theyr God most myght
They styrred and temptred still:
And would not kepe hys testament,
Nor yet obey hys will.
57 But as theyr fathers turned backe,
Euen so they went astray:
Much like a bowe that would not bend,
But slip and start away.

¶ The sixt part.

58 And greued hym with theyr hil altar:
With offerings, and with fire:
And with theyr idoles vehemently
Prouoked hym to ire,
59 Therwith hys wrath began agayne
To kindle in his breift:
The naughtines of Israel
He dyd so much detest.

60 Then he forfooke the tabernacle
Of Silo, where he was
Kyght conuerfant with earthly men,
Euen as hys dwelling place.
61 Then suffred he hys myght and power
In bondage for to stand:
And gaue the honor of hys Arke
Into hys ennies hand.

62 And did commit them to the sword,
Wroth with his heritage:
63 The younge men were deuour'd with fire
Mayds had no mariage.

64 And with the sword the priests also
Dyd perishe euerychoone
And not a widow left aloue
Theyr death for to bemone.

65 And then the Lord began to wake,
Lyke one that slept a tyme
Or lyke a valiant man of wirre,
Refreshed after wyne.
66 With Emeroides in the hinder part,
He strake his ennies all:
And put them then vnto a shame,
That was perpetuall.

67 Then he the tent and tabernacle
Of Ioseph dyd refuse:
As for the tribe of Ephraim
He would in no wyse chuse.
68 But chofe the tribe of Iehuda,
Whereas he thought to dwell
Euen the noble mount Sion,
Which he dyd loue so well.

69 Whereas he dyd hys temple vse
Both sumptuously and sure
Lyke as the earth which he hath made
For euer to endure.
70 Then chofe he Dauid hym to serue,
Hys people for to kepe:
Which he tooke vp and brought away,
Euen from the foldes of sheepe.

71 As he dyd follow the ewes with yong
The Lord dyd hym auuncie:
To feede hys people of Israel,
And his enheritance.

72 Then David with a faithfull hart,
His stocke and charge dyd feede:
And prudently with all his power
Dyd gouerne them in deede.

PSALME LXXIX. I. H.

Deus venerunt gentes.

¶ The Israelites complain to God for the greates calamities and oppression that they suffred when Antiochus destroyed their temple, and crye Ierusalem desiring Gods ayde against his raging tyranny, least Gods name and religion should be contemned among the heathen, which should be for them thus forsaken and perishe.

¶ Sing this as the lxxvii. Psalme.

Lord the Gentyles do invade,
Thyne heritage to spoyle:
Ierusalem an heape is made,
Thy temple they despoyle.
The bodies of thy saintes most deare,
Abroad to byrdes they cast:
The flesh of them as doe thee feare
The beastes deuoure and wast.
3 Theyr bloud throughout Ierusalem
As water spilt they haue:
So that there is not one of them,
To lay theyr dead in graue.

4 Thus are we made a laughing stocke,
Almost the world throughout:
The ennies as vs iest and mocke
Which dwell our coastes about.

5 Wilt thou O Lord thus in thyne ire
Agaynst vs euer fume?
And shew thy wrath as hote as fire,
Thy folke for to consume?
6 Vpon those people poure the same,
Which dyd thee neuer know:
All realmes which call not on thy name
Consume and ouerthrow.

KKK 3

PSALME LXXX.

7 For they haue got the vpper hand,
And Jacobs seede destroyde:
His habitation and hys land,
They haue left wast and voyde,
8 Beare not in mynd our former faultes,
With spede some pity shew:
And ayde vs, Lord, in all afflictions,
For we are weake and low.

9 O God that guesst all health and grace,
On vs declare the same:
Wey not our workes, our sinnes deface,
For honor of thy name.

10 Why shall the wicked still alway,
To vs, as people domme:
In thy reproch reioyce and say,
Where is theyr God become?

Require (O Lord) as thou seeest good,
Before our eyes in sight:

Of all these folke thy seruants blood,
Which they spilt in despite.
11 Receau into thy sight in hall,
The clamours, griefe and wrong
Of such as are in pryson cast
Sustayning irons strong.

Thy force and strength to celebrate
Lord set them out of band:
Which vnto death are destinate
And in theyr enemyes hand.
12 The nations which haue bene so bold
As to blasphemie thy name;
Into theyr laps with feuen fold
Repay agayne the same.

13 So we thy folke thy pasture sheepe
Wyll prayse thee euermore:
And teach all ages for to keepe
For thee like prayse in store.

PSALME LXXX. I. H.

Qui regis Israel.

¶ A lamentable prayer to God to helpe the myseries of the church, desyring hym to consider their first estate, when his fauour turned towards them, so the intent that he myght saye that worke that he had begon.

¶ Sing this as the lxxvii. Psalme.

THou heerd that Israel doost keepe,
Geue care and take good heede:
Which ledest Ioseph lyke a sheepe,
And doost hym watch and feede.

2 Thou Lord I say whose seat is set
On Cherubins so bryght:
Shew forth thy self and do not let,
Send down thy beames of lyght.

3 Before Ephraim, and Benjamin,
Manasses eke likewise
To shew thy power do thou begin,
Come helpe vs Lord arise.

4 Direct our hartes vnto thy grace,
Conuert vs Lord to thee:
Shew vs the bryghtnes of thy face,
And then full safe are we.

5 Lord God of hostes of Israel,
How long wilt thou I say
Agaynst thy folke in anger swell,
And wilt not heare them pray?

6 Thou doost them fede with sorowes depe
Their bread with teares they eate,
And drinke the teares that they do wepe,
In measure full and greate.

7 Thou hast vs made a very stryfe
To those that dwell about,
And that our foes do loue of lyfe,
They laugh and iest it out.

8 O take vs Lord vnto thy grace,
Conuert our myndes to thee:
Shew forth to vs thy ioyfull face

And we full safe shalbe.

9 From Egypt where it grew not well
Thou broughtest a vyne full deare
The heathen folke thou dydst expell
And then dydst plant it here.
10 Thou dydst prepare for it a place,
And set her rootes full fast:
That it dyd grow and spring apace
And fill the land at last.

¶ The second part.

11 The hills were couered round about
With shade that from it came:
And eke the Ceders hygh, and stout
With braunches of the same.
12 Why then didst thou her wall destroy:
Her hedge pluckt vp thou hast:
That all the folke that passe thereby,
Thy vyne may spoyle and wast.

13 The Bore out of the woods so wyld,
Doth dyg and route it out:
The furious beastes out of the field,
Deuour it all about.

14 O Lord of hostes returne agayne,
From heauen looke beryme:
Behold, and wyth thy helpe substatyne
This poore vineyard of thynne.

15 Thy plant I say, thyne Israel
Whom thy ryght hand hath set:
The same which thou didst lous so well
O Lord, do not forget.

¶ They

PSALME LXXXI.

31

16 They loppe and cut it downe a pace,
They burne it eke with fire:
And through the frowning of thy face
We perishe in thine ire.

17 Let thy ryght hand be with them now
Whom thou hast kept so long:
And with the sonne of man whom thou
To thee hast made so strong.

18 And so when thou hast set vs free,
And saved vs from shame:
Then will we neuer fall from thee,
But call vpon thy name.

19 O Lord of hostesthrough thy good grace
Conuert vs vnto thee.
Behold vs with a pleasant face,
And then full safe are wee.

PSALME LXXXI. I. H.

Exultate Deo.

An exhortation to praise God both in hart and voyce for his benefites, and to worship him only. God condemneth their ingratitude, and sheweth what great benefites they haue left them in their own malice.

B E lyght and glad, in God reioyce Which is our strength and staye, be ioyfull
and lift vp your voyce, to Iacobs God I say. Prepare your instrumētis most mere for ioyfull
psalme to sing: Strike vp with harp & lute so sweete on euery pleasant string.

3 Blow as it were in the new moone,
With trumpets of the best,
As it is vsed to be done

At any solemne feast.
4 For this is vnto Israell.
A statute and a trade:
Alawe that must be kept full well,
Which Iacobs God hath made.

5 Thys claue with Ioseph was decreed,
When he from Egypt came,
That as a witnes all hys sēde
Should still obserue the same.

6 When God (I say) had so preparde
To bryng hym from that land,
Where as the speech which he had heard
He dyd not vnderstand.

7 I from his shoulders tooke (sayth he)
The burden cleane away,
And from the furnace quit hym free,
From burning brycke of clay.

8 When thou in griefe didst cry and call,
I holpe thee by and by,
And I dyd answere thee with all
In thunder secretly.

9 Yea at the waters of discorde
I dyd thee tempt and proue,
Where as the goodnes of the Lord,
With muttering thou didst moue.

10 Heare O my folke, O Israell,
And I assure it thee;
(Regard and marke my words full well)

If thou wilt cleaue to me.

¶ The second part.

1 Thou shalt no God in thee reuerse
Of any land abroad:
Nor in no wise to bow or serue
A strange and forayne God.
12 I am the Lord thy God, and I
From Egypt set thee free:
Then aske of me abundantly,
And I will geue it thee.

13 And yet my people would not heare
My voyce when that I spake:
Nor Israell would not obey,

But did me quite forsake.
14 Then dyd I leaue them to their will,
In hardnes of their hart:
To walke in their own counsels still,
Them selues they might peruert.

15 O that my people would haue heard
The wordes that I did say:
And eke that Israell would regard,
To walke within my way.

16 How sone would I confound their foes,
And bring them down full low:
And turne my hand vpon all those,
That would them ouerthrow.

17 And they that hate the Lord do rage:
As slaues should seeke him tyll
But of hys folke the tyme and age
Should florish euer still.

KKK 4

PSALME LXXXII, & LXXXIII.

18 I would haue fed them with the crop
And fines of the wheate:

And make the rocke with hony drop,
That they their fill should ease.

PSALME LXXXII. L H.

Deus stetit in synago.

¶ The Prophet declaring God to be present amongst the iudges and Magistrates, reproveth their partialitie and vrichteousnes, and exhorteth them to do iustice, but seeing no amendment, he desireth God to vndertake the matter, and execute iustice him self.

¶ Sing this as the lxxviii. Psalme.

A Mid the praise with men of might
The Lord himself did stand:
To please the cause of truth and ryght
With iudges of the land.
2 How long (sayd he) will you proceede
Falsely iudgement to award:
And haue respect for loue of meede
The wicked to regard:

3 Wheras of due ye should defend
The fatherles and weake:
And when the poore man doth contend
In iudgement iustly speake.
4 If ye be wyse defend the cause
Of poore men in their right:
And ryd the needy, from the claws
Of tyrauntes force, and might.

5 But nothing will they know or learne,
In vayne to them I talke:

They will not see or ought discern,
But still in darknes walke.
For loe euen now the time is come,
That all things fall to nought:
And likewise laws, both all and some,
For gayne are sold and bought.

6 I had decreed it in my sight,
As Gods to take you all:
And children to the most of might,
For loue I did you call.
7 But not with standing ye shall dye
As men and so decay:
O tyrauntes I shall you destroy,
And plucke you quite away.

8 Vp Lord and let thy strength be knowne
And iudge the world with might:
For why fall nations are thine owne,
To take them as thy right.

PSALME LXXXIII. L H.

Deus qui similis.

¶ The people of Israel pray vnto the Lord to deliuer them from their enemies, bothe at home and far of, which imagined nothing but they destruction: and they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempestes of Gods wrath, that they may know that the Lord is mightie vpon the earth.

¶ Sing this as the lxxvii. Psalme.

DO not (O God) refrayne thy tongue,
In silence do not stay:
Withhold not Lord thy selfe so long
Nor make no more delay.

2 For why behold thy foes and see
How they do rage and cry:
And those that beare an hate to thee,
Hold vp their heads on hie.

3 Against thy folke they vse deceit:
And craftly they enquire:
For thine elect to lye in waye
Their counsell doth conspire.

4 Come on (sayd they) let vs expell
And plucke these folke away
So that the name of Israel
May vtterly decay.

5 They all conspire within their hart

How they may thee withstand:
Against the Lord to take a part
They are in league and band.
6 The tentes of all the Edomites,
The Ismaelites also:
The Hagarens and Moabites,
With diuers other mo.

7 Geball with Amon, and likewise
Doth Amaleck conspire:
The Philistines agaynst thee ryse,
With them that dwell at Tise.
8 And Assur eke is well a payde
With them in league to bee:
And doth become a fence and ayde,
To Lots posteritie.

9 As thou didst to the Madianites,
So serue them Lord echone:

As to

As to Cicer, and to Tabin,
Beside the brooke kifom.
10 Whom thou in Eder didst destroy
And waste them through thy might,
That they like doun on earth did lye,
And that in open sight,

¶ The second part.

11 Make them now and their Lords appeare
Lyke Zeband Oreb than.
As Zebah and Zalmana were,
The kings of Madian.
12 Which sayd, let vs throughout the land
In all the coastes abroad,
Possesse and take into our hand,
The fayre houses of God.
13 Turn the (O God) with stormes, as fast
As wheelles that haue no stay:
Or lyke as chaffe, which men do cast
With windes to flye away.

14 Like as the fire with rage and fume
The mighty forests spils,
And as the flame doth quite consume
The mountaines and the hills:

15 So let the tempest of thy wrath
Vpon their neckes be layd:
And of thy stormy wind and shower
Lord make them all afraide.
16 Lord bryng them all I thee desire
To such rebuke and shame:
That it may cause them to enquire
And learne to seeke thy name.

17 And let them euermore dayly
To shame and slander fall,
And in rebuke and obloquie,
To perish eke with all.
18 That they may know and feeles full well
That thou art called Lord:
And that alone thou doost excell.
And raigne throughout the world.

PSALME LXXXIIII. I. H.

Quam dilecta taber.

¶ David driven forth of his country desireth most ardently to come againe to the tabernacle of the Lords, and the assistance of the faintes, to prayse God: pronouncing them blessed that may so do. Then he prayeth the courage of the people, that passe thorow the wilderness to assemble themselves in Syon. Finally wish prayse of this matter and confidence of Gods goodness be under the Psalm.

¶ Sing this as the lxxiiij. Psalme.

How pleasant is thy dwelling place,
O Lord of hostes to me!
The tabernacles of thy grace
How pleasaunt Lord they be!
1 My soule doth long full fore to go
Into thy courts abroad:
My hart doth lust, my flesh also
In thee the liuing God.

2 The Sparowes find a roome to rest,
And saue them selues from wrong:
And eke the Swallow hath a nest,
Wherin to keepe her yong.
3 These birdes full nigh thyn alter maye
Haue place to sit and sing:
O Lord of hostes thou art (I say)
My God, and eke my king.

4 Oh they be blessed that may dwell
Within thy house alwaye:
For they all tymes thy factes do tell
And euer geue thee prayse.
5 Yea happy sure likewise are they
Whose stay and strength thou art:
Which to thy house do mind the way,
And seeke it in their hart.

6 As they go through the vale of seares,
They dig vp fountaynes still:
That as a spring it all appeares,
And thou theyr piety fill.

7 From strength to strength they walke full fast
No faintnes there shall bee:
And so the God of Gods at last
In Sion they do see.

8 O Lord of hostes, to me geue heede,
And heare when I do pray:
And let it through thyne eares procede,
O Iacobs God I say.
9 O Lord our shield of thy good grace
Regard and so draw neere:
Regard (I say) behold the face
Of thyne annointed deare.

10 For why, within thy courtes one day
Is better to abyde,
Then other where to keepe or stay
A thousand dayes beside.
11 Much rather would I keepe a doore
Within the house of God:
Then in the tentes of wickednes,
To fettle myne abode.

12 For God the Lord light and defense,
Will grace and worship geue:
And no good thing shall he withhold
From them that purely lyeue.
13 O Lord of hostes that man is blest,
And happy sure is hee,
That is perswaded in his brest
To trust all tymes in thee.

PSALME LXXXV & LXXXVI I. H.

Benedixisti Domine.

¶ Because God withdrew not his rods from his Church after the returne from Babylon, forsooke they not him in mynd of their deliuerance, to the intent that he should not leave the worke of his graces unpersuaded, next they complaine of their long affliction. And thereby they reioyce in hope of felicitie promised for their deliuerance, which was as a figure of Christes kingdome, vnder which shoulde be perrific felicitie.

¶ Sing this as the lxxxi. Psalme.

Thou hast bene mercifull in deede,
O Lord vnto thy land:
For thou restoredst Iacobs seede
From thraldome out of band.

2 The wicked waves that they were in
Thou didst them cleane remit:
And thou didst hyde thy peoples sin,
Full close thou coueredit.

3 Thyne anger eke thou didst avenge,
That all thy wrath was gone:
And so didst turne thee from thy rage
With them to be at one.

4 O God, our health, do now conuert
Thy people vnto thee:
Put all thy wrath from vs apart,
And angry cease to bee.

5 Why shall thyne anger neuer end,
But still procede on vs?
And shall thy wrath it self extend
Vpon all ages thus?

6 Wilt thou not rather turne therfore
And quicken vs that wee,
And all thy folke may euermore
Be glad, and ioye in thee?

7 O Lord, on vs do thou declare
Thy goodnes to our wealth:

Shew forth to vs and do not spare
Thyne ayde and sauyn health.
8 I will harke what God sayth, for he
Speakes to his people peace:
And to his saintes, that neuer they
Returne to foolishnes.

9 For why this health is still at hand
To such as him do feare:
Whereby great glory in our land
Shall dwell, and flourish there.
10 For truth and mercie there shall meete
In one, to take their place:
And peace shall iustice with hys greette,
And there they shall embrace.

11 As truth from earth shall spring a pace
And flourish pleasauntly:
So righteousnes shall shew her face,
And looke from heauen hie.
12 Yea, God him self shall take in hand
To geue vs eche good thyng,
And through the coastes of all our land
The earth her fruites shall bring.

13 Before hys face shall iustice go,
Much lyke a guide or stay:
He shall direct his stappes also,
And kepe them in the way.

PSALME LXXXVI I. H.

Inclina Domine.

¶ David sore afflicted and forsaken of all, prayeth earnestly for deliuerance. Sometimes rebearing his miseries, sometimes the mercies receaued, desiring also to be instructed of the Lord, that he maye see him also and glorifie bys name. He complaineth also of his aduersaries, and requesteth to be deliuered from them.

¶ Sing this as the lxxxi. Psalme.

Lord bow thyne eare to my request
And heare me by and by:
With greuous payne and griefe oppress
Full poore and weake am I.

2 Preserve my soule, because my way
And doings holy bee:
And saue thy seruant, O my Lord,
That puts his trust in thee.

3 Thy mercie (Lord) on me expresse,
Defend me eke with all:
For through the day I do not cease
On thee to cry and call.

4 Comfort, O Lord, thy seruants soules
That now with payne are pinder:

For vnto thee Lorde I extoll
And lift my soule and mynde.

5 For thou art good and bountifull,
Thy giftes of grace are free:
And eke thy mercy plentifull
To all that call on thee.

6 O Lord, lyke wyse when I do praye,
Regarde and geue an eare:
Marke well the wordes that I do say,
And all my prayers heare.

7 Intyme when trouble doth me moue,
To thee I do complaine:
For why I know and well do proue
Thou answerest me agayne.

8 Among

PSALME LXXXVII, & LXXXVIII.

34

8 Among the Gods (O Lord) is none
With thee to be compared:
And none can do as thou alone,
The lyke hath not bene heard.

¶ The second part.

9 The Gentils and the peoples all
Which thou didst make and frame,
Before thy face on knees will fall,
And glorifye thy name.
10 For why, thou art so much of might,
All power is thine owne:
Thou workest wonders still in fight
For thou art God alone.

11 O reach me (Lord) thy way, and I
Shall in thy truth procede:
Oioyne my hart to thee so nye,
That it thy name may dreede.
12 To thee, my God, will I geue prayse,
With all my hart (O Lord)
And glorifye thy name alwayes,

For euer through the world.

13 For why, thy mercy shewed to me
Is great, and doth excell.
Thou settest my soule at libertie
Out from the lower hell.
14 O Lord, the proud agaynst me ryse,
And heapes of men of myght:
They seeke my soule, and in no wyse
Will haue thee in their sight.
15 Thou Lord art mercifull and meeke
Full slacke and slow to wrath:
Thy goodnes is full great, and eke
Thy truth no measure hath.
16 O turne to me, and mercy graunt,
Thy strength to me apply:
O helpe and saue thine own seruants
Thy hand maids sonne am I.
17 On me some signe of fauour shew,
That all my foes may see,
And be ashamed because (Lord) thou
Dooest helpe and comfort me.

PSALME LXXXVII L H.

Fundamenta eius.

¶ The holy ghost promyseth that the condition of the church, which was in misery after the captiuitie of Babylon, should be restored to great exultancy, so that there should be nothing more comfortable then to be numbred among the members thereof.

¶ Sing this as the lxxxi. Psalme.

That citie shall full well endure,
Her ground worke still doth Ray.
Vpon the holy hills full sure,
It can no tymes decay.

1 God loues the gates of Sion best,
His grace doth there abyde:
He loued them more then all the rest
Of Iacobs tents beside.

2 Full glorious thinges reported be
In Sion and abroad:
Great thinges, I say, are sayd of thee
Thou citie of our God.

3 On Rahab I will cast an eye,
And beare in minde the famer
And Babylon shall eke applye,
And learne to know my name.

5 Loe, Palestine and Tirc also,
With Ethyope lyke wyse:
A people olde, full long ago
Were borne and there dyd ryse.
6 Of Sion they shall say abroad,
That diuers men of fame:
Haue their sprong vp and the hye God
Hath founded fast the same.

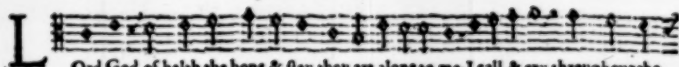
7 In their recorder to them it shall
Through God denyse appeare,
Of Sion that the chiefe of all
Had his beginning there,

8 The trumpeters with such as sing
Therin great plenty bee:
My fountaines and my pleasaunt springs
Are compast all in thee.

PSALME LXXXVIII L H.

Domine Deus.

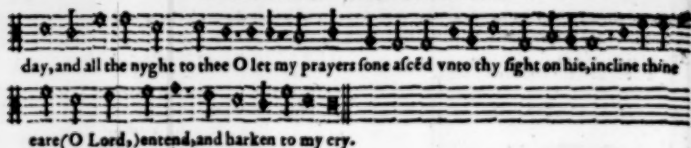
¶ A grieuous complaint of the faithfull sore afflicted by sickness, persecution, and aduersitie being as it were left of God without any consolation: To be called on God by faith, and straitly agaynst desperation, complaining hym selfe to bee forsaken of all earthly helpe.



Ord God of helth the hope & stay thou art alone to me, I call & cry throughout the

L L L

PSALME LXXXVIII.



3 For why my soule with wo is filld,
And doth in trouble dwell,
My lyfe and breath almost doth yeld,
And draweth nie to hell.
4 I am cōfend as one of them
That in the pit do fall:
And made as one, among those men
That haue no strength at all.

5 As one among the dead, and free
From things that here remaine:
It were more ease for me to be
With them the which are staine:
6 As those that lye in graue, I say,
Whom thou hast cleane forgot:
The which thy hand hath cut away,
And thou regardst them not.

7 Yea lyke to one that vp full sure
Within the lower pit,
In places darke, and all obscure,
And in the depth of it.
8 Thine anger and thy wrath likewise
Full sore on me doth lye:
And all thy stormes against me ryse
My soule to vexē and try.

9 Thou puttst my friends far off from me,
And makst them hate me sore:
I am shut vp in prison fast,
And can come forth no more.
10 My sight doth fayle through griefe and wo
I call to thee (O God)
Throughout the day, my hands also
To thee I stretch abroad.

¶ The second part.

11 Dooest thou vnto the dead declare

Thy wondrous workes of fame?
Shall dead to lyfe agayne repaire,
And praye thee for the same?
12 Or shall thy louing kindnes (Lord)
Be preached in the graue?
Or shall with them that are destroyd
Thy truth her honor haue?

13 Shall they that lye in darke full low
Of all thy wonders wote?
Or there shall they thy iustice know.
Where all thinges are forgot?
14 But I (O Lord) to thee alway
Do cry and call a pace:
My prayer eke ere it be day
Shall come before thy face.

15 Why dooest thou (Lord) abhorre my soule
In griefe that seeketh thee?
And now (O Lord) why dooest thou hide
Thy face away from mee?
16 I am afflickt as dying still,
From youth this many a yeare:
Thy terrors which do vexē me ill
With troubled mind I beare

17 The furies of thy wrathfull rage
Full sore vpon me fall:
Thy terrors eke do not affwage,
But me oppresse with all.
18 All day they compas me about,
As water at the tide:
And all at once with streames full stout
Be set me on eche side.

19 Thou settest far from me my frendes,
And looser every one:
Yea and mine old acquaintance all
Out of my sight are gone.

PSALME LXXXIX. L H.

Misericordias Domine.

¶ With many words doth the Prophet praise the goodness of God, for his testament and cōuēnants that he had made betwene him and his eldest by Iesu Christ the son of David, then doth he complaine of the great ruine and desolation of the kyngdome of David, so that to the outward appearance, the promise was broken. Finally he prayeth to be deliuered from his afflictions making mention of the steadfastnes of Gods life, and confirming him self by Gods promises.

¶ Sing this as the lxxvii. Psalme.

TO sing the mercies of the Lord
My tongue shall neuer spare:
And with my mouth from age to age
Thy truth I will declare.

3 For I haue sayd that mercy shall
For euermore remaine:
In that thou doost the heauens fray,
Thy truth appereth plaine.

3 To mine elect (sayth God) I made.
A covenannt and behest:
My seruant Dauid to perfwade
I swore, and dyd protest.
4 Thy seede for euer I will stay,
And stablish it full fast:
And still vphold thy throne alway,
From age to age to last.

5 The heauens shew with ioy and myrrh,
Thy wondrous workes O Lord:
Thy faintes within thy church on earth,
Thy sayth and truth record.

6 Who with the Lord is equall thee?
In all the cloudes abroad?
Among the sons of all the Gods
What one is lyke our God?

7 God in assemble of the faintes
Is greatly to be dread:
And ouer all that dwell about,
In terrour to be had.

8 Lord God of hostes in all the world
What one is lyke to thee?
On euery side most mightie Lord
Thy truth is sene to bee.

9 The raging see, by thyne aduice,
Thou rulest at thy will:
And when the waues therof aryse,
Thou makst them calme and still.
10 And Egypt thou Lord hast subdude,
And thou hast it destroyde
Yea thou thy foes with mighty arme
Hast scatterd all abroad.

¶ The second part.

11 The heuens are thyne and still haue bene
Lyke wyse the earth and land:
The world with all that is therein,
Thou foundest with thy hand.
12 Both North and Scuth, with East and west
Thy self didst make and frame:
Both Tabor Mount and eke Hermon
Reioyce, and prayse thy name.

13 Thine arme is strong and full of power,
All myght therein doth lye:
Thy strength of thy right hand eche houre
Thou livest vp on hye.

14 In ryghteousnes, and equitie
Thou hast thy seate and place:
Mercy and trueth are still with thee,
And go before thy face.

15 That folke is blest that knoweth a right
Thy present power, O God:
For in the fauour of thy sight
They walke full safe abroad.

16 For in thy name throughout the day
They ioy, and much reioyce:
And through thy righteousnes haue they
A pleasunt fame and noyse.

17 For why? their glory, strength and ayde

In thee alone doth lye:
Thy goodnes eke that hath vs stayde,
Shall lift our borne on hye.
18 Our strength, that doth defend vs wall
The Lord to vs doth bryng:
The holy one of Israell,
He is our guide and king.

19 Sometime thy will vnto thy faintes
In visions thou didst shew:
And thus then didst thou say to them,
Thy mind to make them know.
20 A man of might haue I credd,
Your kyng and guide to be:
And set vp him whom I clefth
Among the folke to me.

¶ The thyrd part.

21 My seruant Dauid I appoynt,
Whom I haue searchd out:
And with my holy oyle anoynt
Hym king of all the route.
22 For why? my hand is ready still
With him for to remayne:
And with myne arme also I will
Him strengthen and sustaine.

23 The enemies shall not him oppres,
They shall him not deuour:
Ne yet the sonnes of wickednes
Of him shall haue no power.
24 His foes like=ife will I destroy
Before his face in sight,
And those that hate hym I will plage,
And strike them with my might.

25 My truth and mercy eke with all,
Shall still vpon him lye:
And in my name his borne eke shall
Be lified vp on hye.
26 His kyngdome I will set to be
Vpon the sea and sand:
And eke the running flouds shall he
Embrace with his ryght hand.

27 He shall depend with all his hart
On me, and thus shall say:
My father, and my God thou art,
My rocke of health and stay.
28 As one first borne I will him take,
Of all on earth that springs:
Hys myght and honor, I shall make
Abooue all worldly kings.

29 My mercye shall be with him still,
As I my self haue tolde:
My faithfull covenannt to fulfill
My mercye I will holde.
30 And eke his seede I will I sustaine,
For euer strong and sure:
So that his seate shall still remayne,
Whyle heauen doth endure.

¶ The fourth part.

31 If that his sonnes forsake my law,
L L L

PSALME XC.

And so begin to sweete:
And of my iudgements haue none awe,
Nor will not them obserue.
33 Or if they do not vie a right
My statutes to them made,
And set all my commaundements light,
And will not keepe my trade;

33 Then with the rod will I begin
Their doings to amend.
And so with scourging for their sin,
When that they do offend.
34 My mercy yet, and my goodnes
I will not take him fro:
Nor handle hym with craftines,
And so my truth forgoe.

35 But sure my couenaunt I will hold
With all that I haue spoke:
No word the which my lips haue told
Shall alter or be broke.
36 Once swore I by mine holines,
And that performe will I:
With David I shall keepe promise,
To him I will not lye.

37 His seate for euermore shall raigne,
And eke hys throne of myght:
As doth the sunne it shall remaine
For euer in my sight.
38 And as the Moone within the skye
For euer standeth fast:
A faithfull aimes from on hie,
So shall his kingdome last.

39 But now (O Lord) thou doost reiect,
And now thou chaungest cheare:
Yea thou art wroth with thine elect.
Thyne owne annoynted deare.
40 The couenaunt with thy seruant made
Lord, thou hast quite vndone:
And down vpon the ground also
Hast cast hys roiall crowne.

¶ The fift part.

41 Thou pluckst his hedges vp with might,
His walles doost thou confound:
Thou bearest eke his bulwarkes down,
And breakst them to the ground.
42 Though he is fore destroyd and torne
Of commers by throughout:
And so is made a mocke and scorne

To all that dwell about

43 Thou their ryght hand hast lifted vp;
That hym so fore annoy:
And all his foes that him deuoure,
Loe thou hast made to ioy.
44 His sword's edge thou doost take away
That should his foes withstand:
To him in warre no victory
Thou guesst, nor vpperhand.

45 Hys glory thou doost also wast,
Hys throne, his ioy and myrke:
By thee is ouerthrowne and cast.
Full low vpon the earth.
46 Thou hast cut of and made full short
His youth and lustie dayes:
And rayd of him an ill report
With shame and great disprays.

47 How long away from me (O Lord)
For euer wilt thou turne?
And shall thine anger still alway
As fire, consume and burne?
48 O call to mind, remember then
My time consumeth fast:
Why hast thou made the sonnes of men
As things in vayne to wast?

49 What man is he that liueth here,
And death shall neuer see?
Or from the hand of hell hys soule
Shall he deliuer free?
50 Where is (O Lord) thine old goodnes
So oft declare before:
Which by thy truth and vprightnes
To Dauid thou hast sworn?

51 The great rebukes to minde I call
That on thy seruants lye:
The rayling of the people all
Borne in my brest haue I.
52 Where with O Lord thine enemies
Blasphemed haue thy name:
The steppes of thine annoynted one
They cease not to defame.

53 All prayse to thee, O Lord of hostes,
Both now and eke for aye:
Through skie, and earth, in all the coastes,
Amen, Amen, I say.

PSALME XC.

L. H.

Domine refugium.

¶ *Moses in his prayer setteth before vs the eternall fauour of God towards his, who are neither adma-
nished, by the breuitie of thys life, nor by plagues, to be thankfull. Therefore Moses prayeth God to turne
their hartes, and continue his mercies towards them and thys posteritie for euer.*

¶ Sing this as the lxxviii. Psalme.

Thou (Lord) hast bene our sure defence, ¹ Ere there was made mountaine or hill,
Our place of ease and rest:
The earth or world abroad:
In all tymes past, yea so long tence
From age to age and alwayes still
As can not be express.
For euer thou art God,

3 Thod

¶ Thou grindeſt man through greefe and paine

To duſt or clay, and then;
And then thou ſayeſt againe, returne
Agayne ye ſonnes of men.

¶ The laſting of a thouſand yeare
What is it in thy ſight?
As yeſterday it doth appeare,
Or as a watch one night.

¶ So ſoone as thou dooſt ſcatter them,
Then is their lyfe and grade
All as a ſleepe, and lyke the graſſe,
Whoſe beauty ſoone doth fade.

¶ Which in the morning ſhines full bright,
But fadeth by and by,
And is cut downe, ere it be night
All withered, dead, and dry.

¶ For through thine anger we conſume,
Our might is much decayde:
And of thy feruent wrath and fume
We are full fore aſ frayde.

¶ The wicked works that we haue wrought

¶ Thou ſeeſt before thine eye:
Our priuie faultes, yea eke our thoughts,
Thy countenance dooſt ſpye.

¶ For through thy wrath our dayes do waſt,
Thereof doth nought remaine:
Our yeares conſume as words or blaſt
And are not cald agayne.

¶ Our time is threeſcore yeare and ten,
That we doe liue on molde:
If one ſee foureſcore, ſurely then,
We count him wondrous old.

¶ The ſecond part.

¶ Yet of this time the ſtrength and chief
The which we count vpon,
Is nothing els but painfull grief,
And we as blaies are gone.

¶ Who once doth know what ſtrength is there
What might thine anger hath?
Or in his hart who doth thee feare
According to thy wrath,

¶ Inſtruct vs, Lord, to know and try,
How long our dayes remaine:
That then we may our hartes apply
True wiſedome to attayne.

¶ Returne, O Lord, how long wilt thou,
Forth on in wrath proceed?
Shew fauour to thy ſeruantes now
And helpe them at their neede.

¶ Reſtrein vs with thy mercy ſoone,
And then our ioy ſhal be
All times ſo long as life doth laſt
In hart reioyce ſhall we.

¶ As thou haſt plagued vs before,
Now alſo make vs glad:
And for the yeares wherein full fore
Affliction we haue had.

¶ O let thy worke and power appeare,
And on thy ſeruantes light:
And ſhew vnto their children deare,
Thy glory and thy might.

¶ Lord let thy grace and glory ſtand
On vs thy ſeruants thus:
Confirm the workes we take in hand,
Lord proſper them to vs.

PSALME XCL. I. H.

Qui habitat in adiutorio.

¶ Here is deſcribed in what aſſurance he liueth that putteth his whole truſte in God, and committeth
hym ſelfe wholly to his proteſtation in all temptations. A promiſe of God to thoſe that loue him, know hym,
and truſt in hym to deliuer them, and geue them immortall glory.

¶ Sing this as the lxxix. Pſalme

HE that within the ſecret place
Of God, moſt hid doth dwell:
In ſhadow of the mightieſt grace
At reſt ſhall keepe him well.
¶ Thou art my hope and my ſtrong hold,
I to thee Lord will ſay:
My God is he in him with I
My whole aſſurance ſay.

¶ He ſhall defend thee from the ſnare
The which the hunter layd:
And from that deadly plage and care
Whereof thou art afraid.
¶ And with his wings ſhall couer thee,
And keepe thee ſafely there:
His faith and truth thy ſhield ſhal be
As ſure as ſhield and ſpear.

¶ So that thou ſhalt not neede, I ſay
To feare, or be aſſight:
Of all the ſnares that flye by day,
Nor terrours of the night.
¶ Nor of the plage that priuily
Doth walke in darke ſo ſaile:
Nor yet of that which doth deſtroy,
And at noone dayes doth waile.

¶ Yea at thy ſyde as thou dooſt ſtand,
A thouſand dead ſhal be,
Tenthouſande eke at thy right hand,
And yet ſhalt thou be free.

¶ But thou ſhalt ſee it for thy part,
Thine eyes ſhall well regard,
That euen like to this deſert
The wicked haue reward.

PSALME XCII.

9 For why (O Lord) I onely lust
To stay my hope on thee,
And in the hiest I put my trust,
My sure defence is hee.
10 Thou shalt not neede none ill to feare,
With thee it shall not mell,
Nor yet the plague shall once come neare,
Thy house where thou doost dwell.

11 Vpon the Lyon thou shalt goe;
The Adder fell and long;
And treade vpon the Lyons yong,
With Dragons stout and strong.
14 For that he trusteth vnto me,
I will dispatch hym quite,
And him defend, because that he
Doth know my name a ryght.

12 For why? vnto his Angels all,
With charge commandeth hee
That still in all thy waye, they shall
Preferre and prosper thee.
13 And in theyr hands shall thee beare vp,
Still waiting thee vpon:
So that thy foote shall neuer chaunce,
To spourne at any stone.

15 When he for helpe on me doth cry,
An answer I will geue:
And from his griefe take hym will I,
In glory for to liue.
16 With length of yeares, and daies of welch
I will fulfill hys time:
The goodnes of my fauing health
I will declare to hym.

PSALME XCII. I. H.

Bonum est confiteri.

This Psalm was made to be sung on the Sabbath, as saye the people to acknowledge God, and to prayse hym in his workes. The Prophet reioysch therein. But the wicked is notable to consider, that the more godly, when the is most flourishing, shall most speedely perishe. In this and is described the felicitie of the iust, planted in the house of God to prayse the Lord.

¶ Sing this as the lxxxviii. Psalm.

IT is a thing, both good and meete
To prayse the hyghest Lord:
And to thy name O thou most hie
To sing in one accord:
3 To shew the kindnes of the Lord,
Betwixt ere day be syght:
And eke declare his truth abroad,
When it doth draw to night.

3 Vpon ten stringed instrument,
On lute and harpe so sweete,
With all the myrrh you can inuent,
Of instrumentes most meete.
4 For thou hast made me to reioyce
In things so wrought by thee:
And I haue ioye in hart and voyce
Thy handy workes to see.

5 O Lord how glorious and how great
Are all thy workes so stout:
So deeply are thy counsels set,
That none can try them out.
6 The man vnwise hath not the wyt
Thy geare to passe to bring
And all such fooles are nothing fit
To vnderstand this thing.

7 When so the wicked as theyr will
As gras do spring full fast,
They when they flourish in their ill,
For euer shall be wast.
8 But thou art mighty (Lord most hie)
Yea thou doost raigne therefore
In every time eternally,

Both now and euermore.

9 For why (O Lord) behold and see,
Behold thy foes, I say:
How all that worke iniquitie
Shall perishe and decay.
10 But thou like as an Vnicorne
Shalt lift my horne on hye:
With fresh and new prepared oyle
Thyne noynted king am I.

11 And of my foes before myne eyes
Shall see the fall and shame:
Of all that vp against me rise
Mine care shall heare the same.
12 The iust shall flourish vpon hye
As date trees bud and blow,
And as the ceders multiply,
In Libanus that grow.

13 For they are planted in the place,
And dwelling of our God:
Within his courtes they spring apace
And flourish all abrode,
14 And in theyr age more fruite shall bring
Both fat and well beset:
And pleasantly both bud and spring,
With boughes and branches grent.

15 To shew that God is good and iust
And vpright is his will:
He is my rocke my hope and trust
In him there is none ill.

PSAL.

Dominus regnauit.

¶ He prayeth the power of God in the creation of the world & beareth down all people which lift them vp against his maiesty, and prouoketh to consider his promyses.

¶ Sing this as the lxxvii. Psalme.

THe Lord as king a loft doth raignes,
In glory goodly dyght:
And he to the his strength and maine,
Hath giue hym selfe with myght.

2 The Lord likewise the earth hath made,
And shap'd it so sure:
No myght can make it moue or fade,
At stay it doth endure.

3 Ere that the world was made or wrought
Thy seat was set before:
Beyond all tyme that can be thought,
Thou hast bene euermore.

4 The fouds, O Lord, the fouds do ryse,
They roare and make a noyce:
The fouds I say did enterpryse,
And lifted vp theyr voyce.

5 Yea though the stormes aryse in sight,
Though seas doo rage and swell:
The Lord is strong and more of myght,
For he on hye doth dwell.

6 And looke what promise he doth make,
His householde to defend:
For iust and true they shall it take
All tymes withouten end.

PSALME XCIIII. I. H.

Deus ultionum Dominus.

¶ He prayeth vnto God agaynste the violence and arrogancy of tyrantes. Then doth he comfort the afflicted by the good issue of theyr afflictions, as he felt in hym self, and did see in others, and by the punishe of the wicked whom the Lord will destroy.

¶ Sing this as the lxxviii. Psalme.

O Lord thou doost reuenge all wrong,
That office longes to thee:
Sith vengeance doth to thee belong,
Declare that all may see.

2 Set forth thy self, for thou of right
The earth doost iudge and guyde:
Reward the proud and men of myght
According to theyr pryde,

3 How long shall wicked men beare sway
With lifting vp theyr voyce?
How long shall wicked men I say,
Thus triumphe and reioyce?

4 How long shall they with brags brust out
And proudly prate their fill?
Shall they reioyce which be so stout,
Whose workes are euer ill?

5 Thy flocke (O Lord) thyne heritage
They shoule and vexe full sure:
Against thy people they do rage,
Still dayly more and more.

¶ The widowes which are comfortles
And straungers they destroy:
They sleigh the children fatherles,
And none doth put them by.

7 And when they take these things in hand
This talke they haue of thee:
Can Iacobs God this vnderstand?
Tush no he can not see.

8 O folke vniuersall. O people rude,
Some knowledg now discern:
Ye foolles among the multitude,

At length begin to learne.

9 The Lord which made the care of man
He nedes of right must heare:
He made the eyes, all things must than
Before his eyes appeare.

10 The Lord doth all the world correct,
And make men vnderstand:
Shall he not then your dedes detect?
How can ye scape his hand?

¶ The second part.

11 The Lord doth know the thoughts of man
His hart he seeth full plaine:
The Lord I say, mens thoughtes doth scan
And findeth them but vayne.

12 But Lord that man is happy sure
Whom thou doost keepe in awe:
And through correction doost procure
To teach hym in thy law.

13 Wherby he shall in quiet rest
In tyme of trouble sit:
When wicked men shalbe suppress
And fall into the pit.

14 For sure the Lord will not refuse
His people for to take:
His heritage whom he did chuse
He will no tyme forsake.

15 Vntill that iudgement be decreed,
To iustice to convert:
That all may followe her with speede

MMM

PSALME XCV, & XCVI.

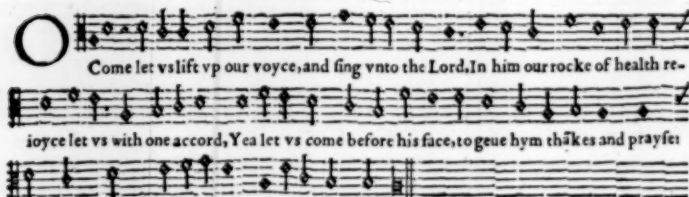
That are of vp right hart.
 16 But who vpon my part shall stand
 Agaynst the curfed trainet?
 Or who shall ryd me from theyr hande,
 That wicked workes maintaine?
 17 Except the Lord had bene myne ayde,
 Myne ennies to repelle:
 My soule and lyfe had now bene layd
 Almost as low as hell.
 18 When I dyd say my foote did flyde,
 And now am lyke to fall:
 Thy goodnes Lord did so prouide,
 To stay me vp withall.
 19 When with my self I mused much
 And could no comfort finde:
 Then Lord thy goodnes did me rouch
 And that dyd ease my mind.

20 Wilt thou enhaunt thy self and draw
 With wicked men to sit;
 Which with pretence in steede of law
 Much mischief do commit?
 21 For they consult agaynst the lyfe,
 Of righteous men and good:
 And in theyr counsels they are ryfe
 To shed the gildes blood.
 22 But yet the Lord he is to mee
 A strong defence or locke:
 He is my God, to hym I flee,
 He is my strength and rocke.
 And he shall cause theyr mischiefes all
 Them selues for to annoy:
 And in their malice they shall fall,
 Our God shall them destroy.

PSALME XCV. I. H.

Venite exultemus Domino.

An earnest exhortation to prayse God for the gouernement of the world, and the election of his Church. An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderness, for the which they myght not enter into the lande of promise.



singing psalmes vnto his grace let vs be glad alwayes.

3 For why, the Lord he is (no doubt)
 A great and mighty God:
 A king aboue all Gods throughout,
 In all the world abroad.
 4 The secretres of the earth so deepe,
 And corners of the land:
 The tops of hils that are so steepe,
 He hath them in his hand.
 5 The sea and waters all are hys,
 For he the same hath wrought:
 The earth and all that therein is
 Hys hand hath made of nought.
 6 Come let vs bow and prayse the Lord,
 Before hym let vs fall:
 And kneele to hym with one accord
 The which hath made vs all.
 7 For why, the is the Lord our God,
 For vs he doth prouide:

We are his folke, he doth vs fede,
 His sheepe, and he our guide.
 8 To day if ye his voyce will heare,
 Then harden not your hart:
 As ye with grudging many a yeare,
 Prouokt me in desert.

9 Where as your fathers tempted me
 My power for to proue:
 My wondrous workes when they did see
 Yet still they would me moue.
 10 Twyse twent yeare they dyd me greue
 And I to them dyd say:
 They erre in hart, and not beleue,
 They haue not known my way.

11 Wherefore I sware, when that my wrath
 Was kindled in my brest:
 That they should neuer tread the path,
 To enter to my rest.

PSALME XCVI. I. H.

Cantate Domino, Canticum.

An exhortation both to the Iewes and Gentiles to prayse God for his mercye. And this specially ought to be re-

Referred to the kingdome of Christ.

¶ Sing this as the lxxvii. Psalme.

Sing ye with prayse vnto the Lord
New songs of ioy and mirth:
Sing vnto hym with one accord
All people on the earth.

1 Yea sing vnto the Lord I say,
Prayse ye his holy name:
Declare and shew from day to day
Saluacion by the same.

2 Among the heathen eke declare
His honour round about:
To shew his wonders do not spare
In all the world thoroughout.

3 For why? the Lord is much of myght
And worthy prayse alway:
And he is to be dread of ryght.
About all Gods, I say.

4 For all the Gods of heathen folke
Are Idoles that will fade.
But yet our God he is the Lord,
That hath the heauens made.

5 All prayse and honour eke do dwell
For aye before hys face:
Both power and might lyke wyse excell
Within hys holy place.

6 Ascribe vnto the Lord alway
(Ye people of the world)
All myght, and worship eke (I say)
Ascribe vnto the Lord.

7 Ascribe vnto the Lord also
The glory of hys name,
And eke into his courtes do go,
With giftes vnto the same.

8 Fall downe and worship ye the Lord,
Within his temple bright:
Let all the people of the world
Be fearfull at hys sight.

9 Tell all the world, be not agast,
The Lord doth raygne aboue:
Yea he hath set the earth so fast,
That it dyd neuer moue.

10 And that it is the Lord alone
That rules with princely myght:
To iudge the nations euery one,
With equity and right.

11 The heauens shal great ioy begyn,
The earth shal eke reioyce:
The sea with all that is therein,
Shall shoote and make a noyse.

12 The field shal ioy, and euery thing,
That springeth of the earth:
The wood, and euery tree shal syng,
With gladnes and with myrth.

13 Before the presence of the Lord,
And coming of his myght:
When he shal iustly iudge the world,
And rule his folke with myght.

PSALME XCVII I H.

Dominus regnauit.

¶ The Prophet exhorteth all to reioyce for the coming of the kingdome of Christ, dreadfull to the rebels and idolaters, and ioyful to the iust, whom he exhorteth to innocency, to reioysing and thanksgyuing.

¶ Sing this as the xcvi. Psalme.

The Lord doth raigne, where at the earth
May ioy with pleasaunt voyce.
And eke the yles with ioyfull myrth
May triumph and reioyce.

1 Both cloudes and darknes eke do swel,
And round about him beate:
Yea right and iustice euer dwell,
And byde about his seate.

2 Yea fire and heate at once doth runne,
And go before his face:
Which shal his foes and enmyes burne,
Abroade in euery place.

3 His lightnings eke ful bright dyd blase
And to the world appere:
Wher at the earth did looke and gafe,
With dread and deadly feare.

4 The hills like waxe did melt in sight,
And presence of the Lord:
They fled before that rulers might,
Which guyded all the world.

5 The heauens eke declare and shew
His iustice forth abrode:
That all the world may see and know,
The glory of our God.

6 Confusion sore shall come to such,
As worship Idols vayne:
And eke to those that glory much,
In pictures, to maintayne.

7 For all the Idols of the world,
Which they as Gods do call:
Shal feeble the power of the Lord,
And downe to hym shal fall.

8 With ioy shal Sion heare this thing,
And Iuda shal reioyce:
For all thy iudgements they shal syng,
And make a pleasant noyse.

9 That thou (O Lord) art set on hye,
In all the earth abrode:
And art exalted wondrously,
Aboue ech other God.

PSALME XCVIII, & XCIX.

11 All ye that loue the Lord, doo this,
Hate all things that are ill:
For he doth keepe the foules of spill
From such as would them spill.
12 And light doth spring vp to the iust,
With pleasure for his part:
Great ioy, with gladnes, mirth and lust,

To them of vpright hart.

13 Ye righteous in the Lord reioyce,
Hys holynes proclayme:
Be thankfull eke with hart, and voyce,
And mindfull of the fame.

PSALME XCVIII. L H.

Cantate Domino canticum nouum, quia.

An earnest exhortation to all creatures to praysie the Lord for his power, mercy, and fidelity in his promysse by Christe, by whom he hath communicated his saluacion to all nations.

¶ Sing this as the xcvi. Psalme.

O Syng ye now vnto the Lord,
A new and pleasant song: (world
For he hath wrought throughout the
His wonders great and strong.
3 With his right hand ful worthely
He doth his foes deuour:
And get hym selfe the victory,
With his own arme and power.

3 The Lord doth make the people know,
His sauing health and might.
The Lord doth make his iustice shew
In all the Heathens fight.
4 His grace and truth to Israel,
In minde he doth record:
That all the earth hath seene right well
The goodnes of the Lord.

5 Be glad in hym with ioyfull voyce,
All people of the earth,

Geue thanks to God, sing and reioyce
To hym with ioy and mirth.
6 Vpon the harpe vnto him sing,
Geue thanks to hym with Psalms:
Reioyce before the Lord our king,
With trumpets and with shalmes.

7 Yea let the sea with all therein,
With ioy both rore and swell:
The earth likewise let it begyn,
With all that therein dwell.
8 And let the founts reioyce theyr fyll,
And clap theyr handes a pace:
And eke the mountaynes and the hyls,
Before the Lord his face.

9 For he shall come to iudge and try
The world and euery wyght:
And rule the people mightely,
With iustice and with right.

PSALME XCIX. I. H.

Dominus regnauit irascan.

He commendeth the power, equity and excellence of the kingdom of God by Christ, over the Iewes and Gentiles, and prouoketh this to magnify the same, and to firme the Lord, following the example of the ancient fathers, Moyses, Aaron, Samuel, who callenge vpon God were heard in thier prayer.

¶ Sing this as the xcvi. Psalme.

THe Lord doth raygne, although at it
The people rage full fore:
Yea, he on Cherubin doth sit,
Though all the world do rore.
3 The Lord that doth in Sion dwell,
Is hygh and wondrous great:
Aboue all folke he doth excell,
And he aloft is set.

3 Let all men prayse thy mighty name,
For it is fearfull sure:
And let them magnifie the same,
That holy is and pure.
4 The princely power of our king
Doth loue iudgement and right:
Thou rightly rulest euery thing

In Iacob, through thy might.

5 To prayse the Lord our God denyse,
All honour to hym do:
His footstoolle worship ye lykewyse,
For hee is holy to.
6 Moyses Aaron, and Samuel,
As priestes on hym do call:
When they did pray, he heard them well,
And gaue them answer all.

7 Within the cloud to them he spake,
Then dyd they labour it, ill:
To keepe such lawes as he dyd make,
And pointed them vnyll.
8 O Lord our God thou dydst them heare

And

PSALME C.CI. & CII.

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And answeredst them agayne:
9 Thy mercy dyd on them appeare,
Theyr deedes dydft not mayntayne.
10 O laud and prayfe our God and Lord,

Within his holy hyll
For why tour God throughout the world
Is holy euer styl.

PSALME C.

Iubilate Deo omnis terra.

¶ He exhorteth all to forme the Lord who hath made vs, and to enter into his court and offer oblation to prayfe his name.

¶ Sing this as the lxxvii. Psalme.

I N God the Lord be glad and lighte,
Prayfe hym throughout the earth:
Serue hym and come before his sight
With singing and with mirth.
1 Know that the Lord our God he is,
He did vs make and keepe:
Not we our felues, for we are his
Owne folke and pasture sheepe.

3 O go into his gates alwayes,
Geue thanks within the same:
Within his courtes set forth hys prayfe,
And laude his holy name.
4 For why the goodnes of the Lord,
For euermore doth raygne:
From age to age throughout the world,
His truth doth styl remayne.

PSALME CII. N.

Misericordiam & iudicium.

¶ David describeth what gouernment he will obserue in his house and kingdom. He will pause and cur-
reil by rooting out the wicked, and cherishing the godly persons.

Sing this as the lxxxi. Psalme.

I Mercy wyll and iudgement syng
(O Lord God) vnto thee:
1 And wysely doo in perfect way,
Vntyll thou come to me.
And in the mydst of my house walke,
In purenes of my sprite:
3 And I no kinde of wicked thing,
Will set before my sight.
I hate their woork that fall away,
It shall not cleaue to mee:
From me shall part the froward hart,
None euyl wyll I see.
6 Him wyll I stroy that sclaunderet h,
His neighbour priuely:
The lofty hart I cannot beare,

Nor hym that looketh hye.

6 Myne eyes shalbe on them, within
The land that faithfull bee:
In perfect way who worketh, shall
Be serquint vnto mee.
7 I wyll no gay lefull person haue,
Within my house to dwell:
And in my presence he shall not
Remayne that lyes doth tell.
8 Betymes I will destroy euen all
The wicked of the land:
That I may from Gods City cuse,
The wycked workers hand.

PSALME CII. N.

Domine, exaudi orationem.

¶ It seemeth that this prayer was appoynted to the faithfull to pray in the captiuitie of Babilon. A con-
solation for the banishing of the Church, whereof followeth the prayse of God to be published vnto all posterity.
The conuersion of the Gentiles, and the stability of the Church.

¶ Sing this as the lxxvii. Psalme.

O Heare my prayer (Lord) and let
My cry come vnto thee
1 In ryme of trouble do not hyde,
Thy face away from mee.
Incline thyn eares to me make hast

To heare me when I call:

3 For as the smoke doth fade, so doo
My dayes consume and fall.

4 And as a hearth my bones are burnt,
MMM 3

PSALME CII, & CIII

My hart is smitten dead:
And withers as the grasse, that I
Forget to eat my bread.

5 By reason of my groning voyge
My bones cleaue to my skin,
6 As Pellican of wyldernes,
Such case now am I in.

And as an Owle in desert is,
Lo I am such a one:

7 I watch and as a Sparow on
The house top am alone.

8 Lo dayly in reprochfull wyse
Myne enemies do me scorne:

And they that do agaynst me rage,
Against me they haue sworne.

9 Surely with ashes as with bread
My hunger I haue fylde:

And mingled haue my drinke with teares
That from myne eyes haue fylde,

10 Bycause of thy displeasure Lord,
Thy wrath and thy disdaine:

For thou hast lifted me aloft,
And cast me doane agayne.

11 The dayes wherein I pas my lyfe
Are lyke the fleeting shade:

And I am withered like the grasse,
That soone away doth fade.

12 But thou O Lord for euer doost
Remayne in steddy place.

And thy remembrance euer doth
Abide from race to race.

¶ The second part.

13 Thou wilt aryse and mercy thou
To Sion wylt extend,

The tyme of mercy, now the tyme
Forefer is come to end.

14 For euen in the stones thereof
Thy seruants do deliight.

And of the dust thereof they haue
Compassion in theyr sprite.

15 Then shall the heathen people feare
The Lordes most holy name:

And all the kinges on earth shall dread
Thy glory and thy fame.

16 Then when the Lord the mighty God
Agayne shall Sion reare.

And then when he most nobly in,
His glory shall appeare.

17 To prayer of the desolate

When he hymselfe shall bend:
When he shall not disdayne vnto

Theyr prayers to attend:
18 This shalbe wryten for the age

That after shall succede:
The people yet vncreated,

The Lordes renouwe shall sprede.

19 For he from his hie sanctuarie,
Hath looked downe belowe,

And out of heauen hath the Lord
Beheld the earth also,

20 That of the mourning captiue hee
Myght heare the wofull cry:

And that he might deliuer those
That damned are to dye.

21 That they in Sion may declare
The Lordes most holy name:

And in Ierusalem let forth
The prayes of the same.

22 Then when the people of the land
And kingdomes with accord:

Shalbe assembled for to do
Their seruice to the Lord,

The thyrd part.

23 My former force of strength he hath
Abated in the way:

And shorter he dyd cut my dayes.
Thus I therfore dyd say:

24 My God in mydst of all my dayes,
Now take me not away:

Thy yeares endure eternallye,
From age to age for ay

25 Thou the foundations of the earth,
Before all tyme hast layd:

And Lord the heauens are the worke,
Which thyne own hands haue made.

26 Yea they shall perishe and decay,
But thou shalt tary styll:

And they shall all in tyme waxe old
Euen as a garment wyl.

Thou as a garment shalt them chaunge,
And chaunged shall they bee:

27 But thou doost styll abyde the same
Thy yeares doo neuer flee.

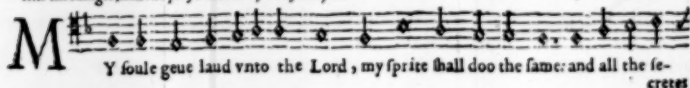
28 The children of thy seruantes shall
Continually endure:

And in thy sight theyr happy seede,
For euer shall stand sure.

PSALME CIII. T. S.

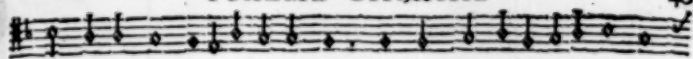
Benedic anima mei.

¶ This is a Psalm most excellent, wherein the Prophet doth prauke men and Angels, and all creatures to prayse the Lord for his fatherly mercies, and deliurance of his people from all euils for his providence ouer all thinges, and the preseruacion of the faithfull.



PSALME CIII, & IIIL.

40



cretes of my hart, prayfe ye his holy name. Geue thanks to God for all his gifts, shew



not thy self vnkind, and suffer not his benefites to slip out of thy mynde.

3 That gaue thee pardon for thy faults
And thee restord agayne:
For all thy weake and frayle disease,
And healde thee of thy payne.

4 That did redeme thy lyfe from death,
From which thou couldst not flee:
His mercy and compassion both
He dyd extend to thee.

5 That fild wyth goodnes thy desire,
And dyd prolong thy youth:
Lyke as the Eagle castes her byl,
Wherby her age renueth.

6 The Lord wyth iustice doth repay
All such as be opprest:
So that theyr sufferings and their wrongs
Are turned to the best.

7 His wayes and his commandements
To Moses he did shew:
His counsels and his valiant actes,
The Isracites dyd know.

8 The Lord is kynd and merciful,
When synners do hym greue:
The slowest to conceaue a wrath,
And redy efit to forgeue.

9 He chides not vs continually,
Though we be full of strife:
Nor keeps our faultes in memory,
For all our synfull lyfe.

10 Nor yet according to our synnes
The Lord doth vs regard:
Nor after our iniquities
He doth not vs reward.

11 But as the space is won from great,
Twixt heauen and earth aboue:
So is his goodnes much more large,
To them that doo hym loue.

12 God doth remoue our synnes from vs
And our offences all:
As farre as is the sunne ryfing,
Full distant from his fall.

The second part.

13 And looke what pity Parentes deare,

Vnto theyr chyldren beare:
Like pity beares the Lord to such
As worship hym in feare.

14 The Lord that made vs knoweth our shape
Our mould and fashion iust:
How weake and frayle our nature is,
And how we be but duill.

15 And how the tyme of mortall men
Is lyke the withering hay:
Or lyke the floure right fayre in field
That fades full soone away.

16 Whose glosse and beautey stormy winds,
Do vterly disgrace:
And make that after theyr assaults
Such blossomes haue no place.

17 But yet the goodnes of the Lord
With his shall euer stand:
Theyr childrens chyldren do receaue
His righteousnes at hand.

18 I meane which keepe his couenant
With all their whole desyre,
And not forget to do the thyng
What he doth them requyre.

19 The heauens hye are made the seate
And foote stoole of the Lord:
And by hys power imperiall
Hee gouernes all the world.

20 Ye angles which are great in power
Prayfe ye and bles the Lord:
Which to obey and do his will
Immediately accorde.

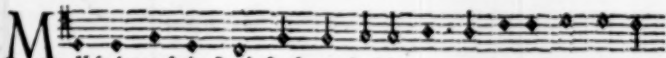
21 Ye noble hostes and ministers
Cease not to laude hym styl:
Which ready are to execute
His pleasure and his will.

22 Ye all his woorkes in euery place,
Prayfe ye his holy name:
My hart my minde and eke my soule,
Prayfe ye also the same.

PSALME CIII. VV. K.

Benedic, anima mea, Domino.

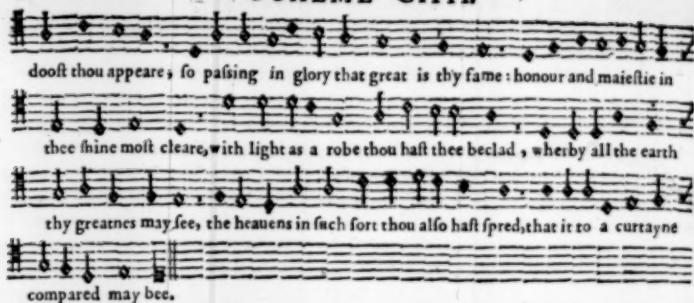
¶ An excellent Psalme to prayfe God for the creation of the world, and the gouernance of the same by his maruolous prouidence: wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.



Y soule prayfe the Lord, speake good of his name: O Lord our great God, how

MMM 4

PSALME CIIII.



3 His chamber beames lye,
In the cloudes full sure
Which as his charret,
Are made hym to beare:
And there with much swiftnesse
His course doth indure,
Vpon the wyngs riding
Of wynde in the ayre.
4 He maketh his sprites
As Herauldes to goe
And lightnings to serue
We see also prest.
His wyll to accomplish
They turne to and fro,
To saue or consume thinges,
As seemeth hym best.
5 He groundeth the earth
So firmly and fast,
That it once to moue
None haue shall such power.
6 The deepe a fayre couering
For it made thou hast,
Which by his own nature
The hyls could deuour.
7 But at thy rebuke
The waters doo flee,
And so geue due place,
Thy woord to obey:
At thy voice of thunder
So fearefull they bee,
That in their great ragings,
They haue sone away.
8 The mountaines full high
They then vp ascend:
If thou do but speake,
Thy woord they fulfill,
So like as the valleyes
Most quickly descend.
Where thou them appointest
Remayne they doo still.
9 Their boundes hast thou set
How far they shall runne,
So as in their rage
Not that pas they can,
For God hath appointed,
They shall not returne
The earth to destroy more,

Which made was for man.

The second part.

10 He sendeth the springs
To strong streames or lakes,
Which runne doo full swyft
Among the huge hils,
11 Where both the wilde asses,
Their thyrt of tymes slakes,
And beastes of the mountaines
Therof drynke theyr fill.
12 By these pleasaunt springs
Or fountaynes full sayre,
To soules of the ayre
Abyde shall and dwell:
Who moued by nature
To hoppe here and there,
Among the grene branches
Theyr songes shall excell.
13 The mountaynes to moyst,
The cloudes he doth vse:
The earth with his workes
Are wholly repleat:
14 So as the brute cattell
He doth not refuse,
But grasse doth prouide them,
And herbe for mans meat.
15 Yea bread, wine and oyle,
He made for mans sake,
His face to refresh,
And hart to make strong.
16 The Ceders of Liban
This great Lord did make
Which trees he doth nourish
That grow vp so long.
17 In these may birdes build
And make there theyr nest
In firre trees the Storkes
Remayne and abyde:
18 The hye hils are succours
For wilde Goates to rest
And eke the rockes stony
For Conyes to hyde,
19 The moone then is see
Her seasons to runne,
The dayes from the nightes

Therby

Therby to discern:
And by the descendyng
Also of the sunne,
The colde from heate alwaye
Therby we do learne,

30 When darknes doth come
By Gods will and power
Then creepe foorth do all
The beastes of the wood:
31 The Lions range roaryng
Their pray to deuour.
But it is thou (Lord),

Whiche geueit them fooode.
32 As soone as the sunne
Is vp, they retyre.
To couche in theyr dennes
Then are they full fayne.
33 That man do his woork may
As right doth require,
Til night come and call him,
To take rest agayne.

¶ The thyrd part.

34 How (undry (O Lord)
Are all thy workes found
With wysdome full great,
They are in deede wrought
So that the whole worlde
Of thy praye doth found.
And as for thy ryches,

They passe all mens thought.
35 So is the great sea,
Whiche large is and broade
Where things that crepe (warne,
And beastes of eche fort.

36 There both myghty shippes saile,
And some lye at roade
The whale huge and monstrous
There also doth spore.

37 All things on thee wayre:
Thou doost them reliefe,
And thou in due tyme
Full well doost them feede,

38 Now when it doth please thee
The same so to geue,
They gather full gladly
Those things which they neede.
Thou openest thyne hand,
And they find such grace,
That they with good things
Are filled we see.
39 But sore are they troubled,
If thou turne thy face:
For if thou their breath take,
Vile dust then they bee.

30 Agayne when thy spryte
From thee doth proceede,
All things to appoint,
And what shall infuse,
Then are they created,
As thou hast decreede,
And doost by thy goodnes
The dry earth reue.
31 The praye of the Lord
For ever shall last,
Who may in his woorkes,
By right, well reioyce.
32 His looke can the earth make
To tremble full fast,
And likewise the mountayns,
To smoke at his voyce.

33 To this Lord and God
Sing will I alwaye
So long as I liue,
My God prays wyll I.
34 Then am I most certayne,
My woordes shall him please.
I will reioyce in hym
To him will I crye.
35 The sinners (O Lord)
Consume in thine ire,
And ke the peruerse
Them roote out with shame.
But as for my soule, now
Let it still thee desire,
And say with the faythfull,
Praye ye the Lordes name.

PSALME CV. N.

Confitemini Domino.

¶ He prayeth the singular goodnes of God, who hath of all the people of the world chosen a peculiar people
to him selfe, and hauing chosen them, neuer ceaseth to do them good even for his promise sake.

¶ Sing this as the xc. Psalme.

Give prayes vnto God the Lord
And call vpon his name:
Among the people eke declare
His workes to spread his fame.
1 Sing ye vnto the Lord I saye
And sing vnto him praye:
And talke of all the wondrous workes
That he hath wrought alwayes.

3 In honor of his holy name
Reioyce with one accord:
And let the hart also reioyce,
Of them that seeke the Lord.
4 Seeke ye the Lord and seeke the strength
Of his eternall might,
And seeke his face continually,
And presence of his sight.

NNN

PSALME CV.

5 The wondrous workes that he hath don,
Keepe still in mindfull hart:
Ne let the iudgements of his mouth
Out of your minde depart.
6 Ye that of faithfull Abraham
His seruant are the seede,
Ye his elect, the children that
Of Iacob do procede.

7 For he, he onely is I say,
The mighty Lord our God,
And his most rightfull iudgements are
Through all the earth abroade.
8 His promise and his couenant,
Which he hath made to his:
He hath remembered euermore,
To thousandes of degrees.

The second part.

9 The couenaut which he hath made,
With Abraham long ago:
And faithfull oath which he hath sworn,
To Isaac also,
10 And did confirme the same for law,
That Iacob should obey:
And for eternall couenaut
To Israel for aye.

11 When thus he sayd, loe I to you
All Chanaan land will geue:
The lot of your inheritance
Wherin your seede shall lyue.
12 Altho'gh their number at that time,
Did very small appeare,
Yea very small, and in the land
They then but strangers were,

13 Why le yet they walke from land to land,
Without a sure abode:
And while fro sundry kingdomes they
Did wander all abrode.
14 And wrong at none oppressors hand
He suffred them to take:
But euen the great and mighty kings
Reproued for their sake.

15 And thus he sayd: touch ye not those
That myne anoynted bee:
Ne doo the Prophets any harme,
That do pertaine to mee.
16 He cald a dearth vpon the land
Of bread he stroyd the store:
But he agaynst theyr tyme of neede,
Had sent a man before.

¶ The third part.

17 Euen Ioseph which had once ben sold,
To lyue a slaue in wo:
18 Whose feete they hurt in stocks, whose soule
The yron pearst also:
19 Vnryll the time came, when his cause
Was knowne apparantly:
The mighty word of God the Lord,
His faultles truth dyd try.

20 The king sent and deliuered him
From prison where he was:
The ruler of the people then,
Did freely let him pas.
21 And ouer all hys house he made,
Him Lord to beare the sway:
And of his substance made him haue,
The rule and all the stay.

22 That he might to his wyll inqurst
The Princes of his land:
And wisdomes lore his auncient men,
Might teach to vnderstand.
23 Then into the Egyptian land,
Came Israel also:
And Iacob in the land of Ham
Did lyue a straunger tho.

24 His people he exceedingly,
In number made to flow:
And ouer all theyr enemies,
In strength he made them grow.
25 Whose hart he turnd, that they wich hate
His people did emtreat,
And did his seruantes wrongfully
Abuse with false deceit.

¶ The fourth part.

26 His faithfull seruant Moses then
And Aaron whome he chose,
He did commaund to go to them,
His message to disclose.
27 The wondrous message of his signe,
Among them they did shew:
And wonders in the land of Ham
Then did they worke also.

28 Darknes he sent, and made it darke
In steede of brighter day,
And vnto his commission
They did not disobey.
29 He turnd theyr waters into blood,
He did theyr fishes slay:
30 Their land brought frogs, euen in the place
Where theyr kyng Pharaoy lay.

31 He spake, and at his voyce there came
Great swarmes of noysome Flyes,
And all the quarters of theyr land
Were filld with crawling Lyce.
32 He gaue them cloud and stony hayle,
In steede of milder rayne:
And fiery flames with in theyr land
He sent vnto theyr payne.

33 He smote theyr vines and all their trees
Wheron their figges did grow
And all the trees with in their coastes
Downe did he ouertrow.
34 He spake, then Caterpillers did
And Greshoppers abound:
35 Which ate the grasse in all theyr land,
And fruite of all theyr ground.

¶ The fift part.

36 The first begotten in theyr land,
Eke

Eke deadly dyd he smite
Yea the begynnyng and first frute,
Of all theyr strength and mighte.
37 With gold and siluer he them brought
From Egypt land to passe,
And in the number of theyr tribes
No feble one there was,
38 Egypt was glad and ioyfull then
When they dyd thence depart:
For terrour and the feare of them
Was fallen vpon theyr hart.
39 To shroud the from the parching heat
A cloud he did display.
And fire he sent to geue them lyght
When nyght had hid the day.
40 They asked, and he caused Quayles
To rayne at theyr request,
And fully with the bread of heauen
Their hunger he repress.
41 He opened then the stony rock,

And water gushd out,
And in the dry and parched groundes,
Like riuers ranne aboute.

42 For of his holy couenaunt,
Ay mindfull was he tho,
Which to his seruant Abraham
He plightd long ago.
43 He brought his people forth with mirth
And his elect with ioy,
Out of the cruell land where they,
Had liued in great annoy.

44 And of the Heathen men he gaue,
To them the frutefull landes,
The labors of the people eke
They tooke into theyr handes.
45 That they his holy statutes mighte
Obserue for euermore,
And faithfully obey hys lawes,
Prayfe ye the Lord therefore.

PSALME CVL N.

Confitemini Domino.

*The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant:
desiring to be brought againe into the lande by Gods mercifull visitation. And after the manifold mer-
ceries of God wrought in theyr deliuerance forth of Egypt and the great ingratitudo of the people rebea-
sed, they doe praye and desire to be gathered from among the Heathen, so the easier they may prayfe the na-
me of the God of Israel.*

¶ Sing this as the xcvi. Psalme.

P Rayfe ye the Lord, for he is good,
His mercyes dures for ay;
3 Who can expresse his noble actes,
Or all his prayfe display?
3 They blessed are that iudgement keepe
And iustly do alwaye:
4 With fauour of thy people, Lord
Remember me I pray

And with thy sauynge health O Lord,
Vouchsafe to visite me:
5 That I the great felicitie
Of thine elect may see.
And with thy peoples ioy I may
A ioyfull mynd possesse.
And may with thyne inheritance
— A gloryng hart expresse.

6 Both we and eke our fathers all
Hauie sinned euery one:
We haue committed wickednes,
And leudly we haue done.
7 The wonders great which thou O Lord)
Hast done in Egypt land
Our fathers, though they saw them all,
Yet did not vnderstand.

Nor they thy mercies multitude,
Did keepe in thankfull mind;
But at the sea, yea the red sea,
Rebelled most vnkind.

8 Neuertheles he saued them,
For honor of his name:
That he might make his power knowne
And spread abrode with fame,

9 The red sea he did then rebuke,
And fourth with it was dryed:
And as in wildernes, so through
The deepe he did them guide.
10 He saued them from the cruell hand
Of their despitefull foe
And from the enmies hand he did
Deliuier them also.

¶ The second part.

11 The waters theyr oppressors whelmd,
Nor one was left aliue:
12 Then they belued his wordes, and prayfe
In song they did him geue.
13 But by and by vnthankfully
His workes they cleane forgot:
And for his counsell and his will
They did neglect to aye.

14 But lustd in the wilderness,
With fond and greedy lust,
And in the desert tempted God,
The stay of all theyr trust.
15 And then their wanton mindes desire
He suffred them to haue.

PSALME CVI.

But waſting Ieaneſſe therewithall
Into the, r ſoule he gaue.

16 Then when they lodged in the tentes
At Moyſes they dyd grutch,
Aaron the holy of the Lord,
So did they enuy much.
17 Therefore the earth did open wide,
And Darhan did deuoure;
And a'l Abirams company,
Did couer in that houre.

18 In theyr aſſembly kindled was
The hote conſumyng fire,
And waſting flame did then burn vp
The wicked in his ire.
19 Vpon the hill of Horeb they
An idol Calfe did frame,
And there the molten image they
Did worſhip of the ſame.

20 Into the lykenes of a Calfe,
That feedeth on the graſſe,
Thus they their glory turned, and all
Their honor did deſace.
21 And God theyr onely ſauiours,
Vnkyndly they forgot.
Which many great and myghty things
In Egypht land had wrought.

¶ The third part.

22 And in the land of Ham for them,
Moſt wondrous woorkes had done
And by the red ſea dreadfull things
Performed long ago.
23 Therefore for the, r fo ſhewing them,
Forgetfull and vnkind,
To bring deſtruction on them all
He purpoſe in his minde.

Had not his choſen Moſes ſtoode,
Before him in the breake,
To turne his wrath, leaſt be on them
With ſlaughter ſhou'd him wreake.
24 They did deſpiſe the pleaſant land,
That he beight to geue;
Yea and the wordes that he had ſpoke
They did no whit beleue.

25 But in their tentes with grudging hart,
They wickedly repinde,
Nor to the voyce of God the Lord
They gaue an harknyng mynde.
26 Therefore againſt them liſted he
His ſtrong reuengyng hand;
Them to deſtroy in wildernes,
Yer they ſhould ſee the land.

27 And to deſtroy their ſeede among
The nations with his rod:
And through the countreys of the world
To ſcatter them abrode.
28 To Baal Peor then they did,
Adioyne themſelues alſo:
And ate the offerings of the dead:

So they forſooke hym tho.

29 Thus with theyr owne inuentions,
His wrath they did prouoke,
And in his ſo enkyndled wrath
The place vpon them broke.
30 But Phineas ſtoode vp with zeale,
The ſinners vile to ſlaue,
And iudgement he did execute,
And then the plague did ſlaue.

¶ The fourth part.

31 It was impured vnto hym,
For righteouſnes that day,
And from thence forth ſo compred ir
From race to race for aye.
32 At waters ſke of Meribah
They did him angry make:
Yea ſo farre forth that Moſes was
Then puniſht for theyr ſake.

33 Bycauſe they vexte his ſpirit ſo fore
That in impatient heate,
His lips ſpake vnaduſedly,
His teiour was ſo great.
34 Nor as the Lord commanded them
They ſlew the people tho,
35 But were among the Heathen mixt,
And learned their woorkes alſo.

36 And did their idols ſerue, which were
Theyr ruine and decay.
37 To friends their ſonnes and daughters they
Did offer vp and ſlaue.
38 Yea with vnkyndly murdering knife
The guiltles bloud they ſpilt:
Yea theyr own ſonnes and daughters bloud
Without all cauſe of gilt.

Whom they to Canaan idols then
Offered with wicked hand:
And ſo with bloud of innocents,
Deſiled was the land.
39 Thus were they ſlained with the woorkes
Of theyr own filthy way,
And with theyr owne inuentions
A whooryng did they ſtray.

40 Therefore againſt his people was
The Lordes wrath kindled fore,
And euen his own inheritance
Therefore he did abhorre.
41 Into the handes of Heathen men
He gaue them for a pray:
And made their foes their Lordes, whom they
Were forced to obey.

The fiſt part.

42 Yea and their hatefull enemies
Oppreſt them in the land:
And they were humbly made to ſloupe
As ſubiectes to their hand.
43 Full oftentimes from thrall had he
Delivered them before:

But

PSALME CVII.

43

But with their counsels they to wrath
Prouokt him euermore.

Therefore they by theyr wickednesse,
Were brought full low to lye:

44 Yet when he saw them in distresse,
He hearkned to theyr cry.

45 He cald to minde his couenant,
Which he to them had swore,
And by his mercies multitude
Repented hym therefore.

46 And fauour he them made to finde,
Before the sight of thofe,
That led them captiue from theyr land.

When erst they were theyr foes.
47 Saue vs (O Lord) that art our God:
Saue vs (O Lord) we pray:
And from among the Heathen folke,
Lord, gather vs away.

That we may spred the noble prayse,
Of thy most holy name,
That we may glory in thy prayse,
And foundyng of thy fame,
48 The Lord the God of Israell,
Be blest for euermore:
Let all the people say Amen,
Prayse ye the Lord therefore.

PSALME CVII. VV. K.

Confitemini Domino.

¶ The Prophet exhorteth all those that are redeemed by the Lords and gathered vnto hym, to geue thanks for this mercifull prouidence of God, gouernyng all thinges at his good pleasure, sendyng good and euill, prosperite, and aduersite, to bringe man vnto him. Therefore, as the righteous thereat reioyce, so shall all the wicked haue theyr mouthes stopped.

¶ Sing this as the xcvi. Psalme.

Gee thanks vnto the Lord our God,
For gracious is hee:
And that his mercy hath none ende,
A l mortall men may see.
2 Such as the Lord redeemed hath,
With thanks should prayse his name
And shew how they from foes were freed,
And how he wrought the same.

3 He gathered them forth of the landes,
That lay so farre about:
From East to West, from North to South,
His hand did sinde them out.
4 They wandred in the wilderness,
And strayed from the way,
And found no Citie where to dwell
That serue might for theyr stay.

5 Whose thirst and hunger was so great:
In these desertes so voyde:
That faintnes did them fore assaile,
And eke their soules anoyde.
6 Then did they cry in their distresse,
Vnto the Lord for ayde,
Who did remoue their troublous state,
Accordyng as they prayde.

7 And by that way which was most right
He led them like a guide:
That they myght to a Citie go,
And there also abyde.
8 Let men therefore before the Lord
Confesse his goodnes then:
And shew the wonders that he doth,
Before the sonnes of men.

9 For he the emptie soule sustaynde:
Whom thyrt had made to faynte:

The hungry soule with goodnes fed
And did them eke acquainte:
10 Such as do dwell in darknesse deepe
Where they of death do wayte,
Fast bound so fast such troublous stormes
As yron chaines do threate.

¶ The second part.

11 For that against the Lordes own wordes
They fought so to rebell,
Esteemyng light his counsells high,
Which do so farre excell.
12 But when he humbled them, full low
They then fell down with grief,
And none was found, so much to helpe
Whereby to get relief.

13 Then did they cry in their distresse,
Vnto the Lord for ayde:
Who did remoue their troublous state,
Accordyng as they prayde.
14 For he from darknes out them brought
And from dearthes dredfull shade,
Burstyng with force the yron bandes,
Which did before them lade.

15 Let men thrtfore before the Lord,
Confesse his kindnesse then:
And shew the wonders that he doth,
Before the sonnes of men.
16 For he threw down the r gates of brasse
And brake them with strong hand:
The yron barres he smote in two,
Nothing could him withstand.

17 The foolish folke great plagues do feele
And cannot from them wend:
But heape on mo to these they haue,
NNN 3

PSALME CVII, & CVIII.

Because they do offend:

18 Their soule so much did loth all meane
That none they could ab/de:
Wherby death had them almost caught,
As they full truly tride,

19 Then did they cry in their distress,
Vnto the Lord for ayde:
Who did remoue theyr troublous state,
Accordyng as they prayde.

20 For he then sent to them his woordes,
Which health did soone restore.
And brought them from those daungers deepe
Wherin they were before.

¶ The thyrd part.

21 Let men therefore before the Lord,
Confesse his kyndnesse then,
And shew the wonders that he doth,
Before the sonnes of men.

22 And let them offer sacrifice,
With thanks and also feare,
And speake of all his wondrous woorkes
With glad and ioyfull cheare.

23 Such as in shippes or brittell barkes
Into the seas descend,
Theyr marchandise through fearful floudes
To compasse and to end;

24 Those men are forced to behold,
The Lordes woorkes, what they see.
And in the dangerous deepe the same,
Most mercurious they see.

25 For at his woord, the stormy winde
Arise in a rage:
And stirreth vp the surges so,
As nought can them assuage.

26 Then are they lifted vp so hygh,
As the cloudes they seme to gayne:
And plungyng down the depth vntill,
Theyr soules consume with payne.

27 And lyke a drunkard, to and fro,
Now here now there they reele:
As men with feare of wit beres,
Or had of sense no feele.

28 Then did they cry in theyr distresse,
Vnto the Lord for ayde:
Who did remoue theyr troublous state,
Accordyng as they prayde.

29 For with his word the Lord doth make
The sturdy stormes to cease:
So that the great waues from theyr rage,
Are brought to rest and peace.

30 Then are men glad when rest is come
Which they so much do craue:
And are by hym in haue brought,
Which they so fayne would haue.

¶ The fourth part.

31 Let men therefore before the Lord,
Confesse his kindnes then:
And shew the wonders that he doth
Before the sonnes of men.

32 Let them in presence of the folke,
With praye extoll his name:
And where the elders do conuent,
Let them there do the same.

33 For runnyng floods to dry deserres,
He dooth oft chaunge and turne:
And dryeth vp, as it were dust,
The springyng well and burne.

34 A frutefull land with pleasures deckt
Full barren doth he make:
When on theyr sinnes, which dwell therein
He doth iust vengeance take.

35 Agayne the wilderness full rude
He maketh frute to beare:
With pleasant springs of water cleare
Though none before were there.

36 Wherin such hungry soules are set
As he doth freely chuse:
That they a City may them buyld
To dwell in for theyr vse.

37 That they may sow theyr pleasaunt land
And vineyardes also plant:
To yelde them frutes of such increase,
As none may seeme to want.

38 They multiplie exceedingly,
The Lord doth blesse them so:
Who doth also theyr brute beastes make,
By numbers great to grow.

39 But when the faithfull are low brought
By the oppressors stout:
And minish do through many plagues,
That compasse them about.

40 Then doth he princes bryng to shame,
Which did them so oppress,
And likewise caused them to erre,
Within the wilderness.

41 But yet the poore he rayseth vp,
Out of his troubles deepe:
And oft tymes doth his trayne augment
Much lyke a flocke of sheepe.

42 The ryghteous shall behold this sight
And also much reioyce:
Where as the wicked and peruerse,
With grief shall stop theyr voyce.

43 But who is wise that now full well,
He may these thinges record:
For certainly such shall perceyue,
The kyndnesse of the Lord.

PSALME CVIII. L. H.

Paratum cor meum.

¶ This Psalm is composed of two other Psalmes before, the seven and fifty and the sixty The matter here
cometh

entruied is. That Dauid gueseth himself with hart and voyce to prayse the Lord, and assureth him self of the promises of God concerning his kingdome ouer Israell, and his power against other nations, who though he seeme for to forsake vs for a time, yet be alone in the ende will cast downe our enemies

¶ Sing this as the xcvi. Psalme.

O God, my hart prepared is,
And eke my tong is for:
I will aduancee my voyce in song,
And geuyng prayle also.
1 Awake my viole and my harpe,
Sweete melody to make,
And in the mornyn I my selfe,
Ryght early will awake.
2 By me among the people (Lord)
Still praysted shalt thou bee,
And I among the Heathen folke
Will sing (O Lord) to thee.
3 Because thy mercy (Lord) is great
About the heauens hye,
And eke thy ruth doth reach the clouds
Within the lofty sky.
4 About the starry heauens heyght
Exalte thy selfe (O God)
And Lord display vpon the earth
Thy glory all abrode.
5 That thy dearly beloued may
Be set at liberty:
Helpe (O my God) with thy right hand,
And harken vnto me.
6 God in his holynes hath spoke:
Wherefore my ioyes abound,

Sychem I shall diuide, and meete.
The vale of Succoth ground.
7 And Gilead shall be myne own,
Manasse myne shall be:
My hed strength Ephraim, and Law
Shall Iuda geue for me.
8 Moab my washtpot, and my shoe
On Edom wyll I throw:
Vpon the land of Palestine
In triumph wyll I go.
9 Who shall into the city strong,
Be guide to conduct me?
Or how by whom to Edom land,
Conueyed shall I bee?
10 Is it not thou, O God, which late
Hadt vs forsake en quite?
And thou O Lord which with our host
Didst not go forth to fight?
11 Geue vs O Lord thy sauyn ayde,
When trouble doth assaile:
For all the helpe of men is vayne,
And can no whit auayle.
12 Through god we shall do valiant actes,
And worthy of renoumer:
He shall subdue our enemies,
Yea he shall treade them downe.

PSALME CIX. N.

Deus laudem meam.

¶ *Dauid bring falsly accused by flatterers vnto Saule, prayeth God to helpe hym and to destroy his enemies. And vnder them he speaketh of Iudas the traitour vnto Iesus Christ and of all the lyke enemies of the children of God: & desireth so to be deliuered, that his enemies may knowe the worke of God. Then doth he promise to geue prayse vnto God.*

¶ Sing this as the cxv. Psalme.

IN spech eles silence do not hold,
O God thy toung alwayes:
I O God, euen thou I say that art
The God of all my prayse.
1 The wicked mouth and gilefull mouth,
On me disclosed bee:
As they with false and lying tong,
Haue spoken vnto me.
2 They did beset me round about,
With wordes of hatefull spite:
Without all cause of my desert,
Against me did they fight.
3 For my good wyll they were my foes,
But then gan I to pray:
4 My good with yll, my frendlynys
With hate, they did repay.
5 Set thou the wicked ouer him
To haue the vpper hand:
At his right hand eke suffer thou,
His hatefull foe to stand.
6 When he is iudged, let him then,
Co demned be therein:

And let the prayer that he makes,
Be turned into syn.
7 Fewe be hys dayes, his charge also
Let thou an other take:
8 His children let be fatherles,
His wyfe a wydow make.
9 Let his offspring be vagabondes,
To beg and seke their bread:
Wandering out of the wasted place,
Where erst they haue bene fed.
10 Let couetous extortion:
Catch all his goods and store,
And let the straungers spoyle the fruites
Of all his toyle before.
11 Let there be none to pitie him,
Let there be none at all:
That on his children fatherles,
Will let theyr mercy fall.
¶ The second part.
12 And so let hys posteritie,
For euer be destroyed:

PSALME CIX, & CX.

Theyr name out blotted in the age,
That after shall succede.

24 Let not his fathers wickednes,
From Gods remembrance fall:
And let not thou his mothers synne
Be done away at all.

15 But in the presence of the Lord,
Let them remayne for aye:
That from the earth their memory,
He may cut cleane away.

16 Sith mercie he forgot to shew,
But did pursue with spire:
The troubled man, and sought to slay,
The wofull harted wight.

17 As he did cursing loue, it shall
Beride vnto hym fo:
And as he did not blessing loue,
It shalbe far him fro.

18 As he with cursing clad him selfe,
So it like water shall:
Into hys bowels and lyke oyle
Into his bones befall.

19 As garment let it be to him,
So couer him for aye:
And as a gyrdle wherewith he
Shall girded be alway.

20 Lo let this fame be from the Lord,
The guerdon of my fo:
Yea and of those that euill speake,
Against my soule also.

21 And thou, O Lord that art my God,
Deale thou I say with me:
After thy name deliuer me,
For good thy mercies be.

22 Because in depth of great distresse,
I neede am and poore:
And eke within my payned brest,
My hart is wounded sore:

¶ The third part.

23 Euen so do I depart away,
As doth declining shade:
And as the grasshoper so I
Am shaken of and fade.

24 With fasting long from needefull foole
Enfeebled are my knees:
And all her farnes hath my flesh,
Enforced bene to leese.

25 And I also a vyle reproche,
To them was made to be:
And they that did vpon me looke,
Did shake their heds at me.
26 But thou, O Lord that art my God,
Mine ayde and succour be:
According to thy mercy, Lord,
Saue and deliuer me.

27 And they shall know thereby, that this
(Lord) is thy myghty hand:
And that thou, thou hast done it, Lord
So shall they vnderstande.

28 Although they curse with spire, yet thou
Shalt blesse with louing voyce:
They shall arise and come to shame,
Thy seruant shall reioyce.

29 Let them be clothed all with shame,
That enemies are to me:
And with confusion as a cloke,
Eke couered let them be.

30 But greatly I wyll with my mouth,
Geeue thanks vnto the Lord,
And I among the multitude
His prayes wyll record.

31 For he with helpe at his right hand,
Will stand the poore man by.
To saue him from the men that would
Conferme his soule to dye.

PSALME CX. N.

Dixit Dominus Domino.

¶ David prophesieth of the power and euerslasting kingdome geuen to Christ, and of his priesthood which should put an end to the priesthood of Levi.

Sing this as the lxxiii. Psalm.

THe Lord dyd say vnto my Lord:
Syt thou at my right hand:
Tyll I haue made thy foes a stooles,
Wheron thy feete shall stand.

2 The Lord shall out of Sion send
The scepter of thy might
Amyd thy mortall foes be thou,
The ruler in their sight.

And in the day on which thy raygne
And power the world see:

3 Then hereby freee Il offerings shall
Thy people offer thee:

Yea wyth a holy worshipping,
Then shall they offer all:
Thy birthes dew is the dew that doth,
From wombe of morning fall.

4 The Lord hath sworne, and neuer wyll
Repent what he doth say:
By the order of Melchisedech
Thou art a priest for aye.

5 The Lord thy God on thy right hand,
That standeth for thy stay:
Shall wound for thee the stately kings
Vpon his wrathfull day.

PSALME CXI, & CXIL

45

6 The Heathen he shall iudge, and fyll
The place with bodyes dead:
And ouer diuers Countries shall
In funder fmitte the head.

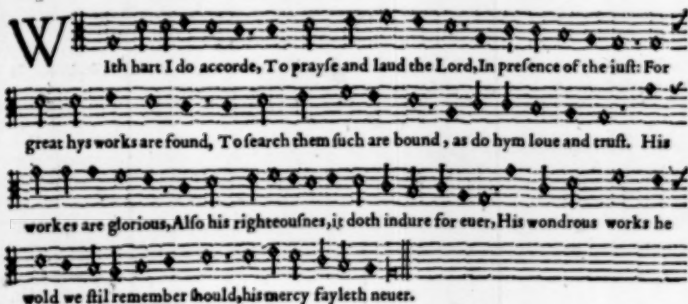
7 And he shall drinke out of the brooke,
That runneth in the way:
Therefore he shall lift vp on hys,
His royall head that day.

PSALME CXI. N.

Confitebor tibi Domine.

¶ He giveth thanks to the Lord for his mercifull workes towards his Church, and declareth wherein true wisdom and right knowledge consisteth.

W



1th hart I do accorde, To prayse and laud the Lord, In prefence of the iust: For
great hys workes are found, To search them fuch are bound, as do hym loue and trust. His
workes are glorious, Also his righteousnes, it doth indure for euer, His wondrous workes he
would we still remember should, his mercy fayleth neuer.

5 Such as him loue and feare
A porcion full fayre,
He hath vp for them layd:
For this they shall well fynde,
He wyl them haue in mynde,
And kepe them as he fayd.
6 For he did not disdayne,
His workes to shew them playne,
By lightnings and by thunders:
When he the Heathens land,
Dyd geue into theyr hand,
Where they beheld his wonders.

They are decreed sure,
8 For euer to endure,
Which equity doth end.
Redempcion he gaue,
His people for to saue,
9 And hath also required:
His promyse not to fayle,
But alwayes to preuaile,
His holy name be feared.

7 Of all his workes infueth,
Both iudgement right, and truth,
Whereof his statutes end:

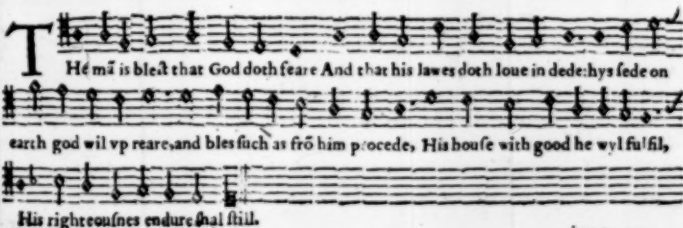
10 Who so wyth hart full fayne,
True wfdome would attayne,
The Lord feare and obey:
Such as his lawes doo keepe,
Shal knowledge haue full deepe,
His prayse shall last for ay.

PSALME CXIL. VV. K.

Beatus vir qui timet Dominum.

¶ He prayseth the felicitye of them that feare God, and condemneth the cursed state of the contemners of God.

T



He m̃ is blest that God doth feare And that his lawes doth loue in dede: hys fede on
earth god wil vp reare, and bles fuch as frō him procede, His house with good he wyl fulfil,
His righteousness endure shal still.

PSALME CXIII, & CXIIII.

3 Vnto the righteous doth ryse,
In trouble, ioy, in darknes, light:
Compassion is in his eyes,
And mercy alwayes in his sight.
5 Yea pity moueth such to lend,
He doth by iudgement things expend.
6 And surely such shal neuer fayle
For in remembraunce had is hee,
7 No tidinges yll can make hym quayle

Who in the Lord sure hope doth see,
8 His hart is firme, his feare is past,
For he shal see his foes downe cast.
9 He did wel for the poore prouide,
His righteousnes doth still remayne,
And his estate with prayse abyde.
Though that the wicked man disdayne,
Yea gnash his teeth therat shall hee,
And so consume his state to seg.

PSALME CXIII. VV. K.

Laudate pueri Dominum.

An exhortation to prayse the Lord for his providency, in that that contrarye to the course of nature he worketh in his church.

Y E children which doo serue the Lord, praye ye his name with one accord, Yea
blested be alwayes his name: who from the rising of the sunne, til it return wher it begon,
is to be prayed with great fame. The Lord all peoples doth surmount: As for his glory
we may count, about the heauens hye to be. With god the Lord who may compare, whose
dwellings in the heauens are, of such great power and force is he.

6 He doth abase hymself we know,
Things to behold both here belowe,
And also in heauen aboue:
7 The needy out of dust to drawe,
And eke the poore which no helpe sawe,
His only mercy dyd hym moue.

8 And so hym set in hye degre,
With princies of great dignite,
That rule his people with great fame
The barren he doth make to beare,
And with great ioy her fruite to reare,
Therefore praye ye hys holy name.

PSALME CXIIII. VV. K.

In exitu Israel de Aegypto.

How the Israelites were deliuered out of Aegypt, and of the wonderfull myracles that God shewed at that tyme. Which put vs in remembrance of Gods great mercyes towards his childe, and of our vnthankfulnes for the same.

Sing this as the lxxviii. Psalme.

W Hen Israel by Gods addres,
From Pharaos land was bent:
And Iacobs house the straungers left,
And in the same trayne went:
2 In Iuda God his glory shewde,
His holynes most bright:
So dyd the Israelites declare,
His kingdome power and might.

3 The sea it saw, and sodaynly,
As all amasse dyd flee:
The roring streames of Iordans floud,
Recule backwardly.
4 As Rams afray the mountayns (kypt,
Their strength did them forsake:
And as the fely trembling Lumbes,
Theyr tops did beate and shake.

5 What

What ayde the sea as all amafde,
So foderly to flee:
Ye rolling waues of Jordans floud,
Why ran ye backwardly?
Why thooke ye byls as Rams afraid?
Why did your strength fo shake?
Why dyd your tops as trembling Lambes,
For feare quier and quake.

O earth confesse thy foueraigne Lord,
And dread his mighty hand:
Before the face of Iacobs God,
Feare ye both sea and land.
I meane the God which from hard rocks
Doth caufe many flouds appeare:
And from the stony flint doth make
Gush out the fountaines cleare.

PSALME CXV. N.

Non nobis Domine.

A prayer of the faithfull, oppressed by idolatrous tyrants, against whom they desire that God would succor them: forasmuch as there is no comparison betwene hym and theyr false Gods, or idols, trusting in his constantly that God will preferre them in this theyr neede, seeing that he hath adopted and receaued them to his seruice, promising finallye that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not to vs Lord, not vnto vs,
But to thy name giue praise:
Both for the mercy and the truth,
That are in thee alwayes.
Why shall the Heathen scornors say,
Where is the Lord God becomen?
Our God in sequen is, and what
He will, that hath he done.

Theyr idols siluer are and gold,
Worke of mens hands they bee:
They haue a mouth and do not speake,
And eyes and do not see:
And they haue eares ioyned to theyr beds
And do not heare at all:
And noses ke they formed haue,
And do not snell with all.

And hands they haue and handle not,
And fete, and do not go.
A throte they haue, yet through the same
They make no founde to blow.
Those that make them, be like to them,
And those whose trust they be:
O Israel trust in the Lord,
Theyr helpe and shield is he.

O Aarons house trust in the Lord,
Theyr helpe and shield is he:
Trust ye the Lord that feare the Lord,
Theyr helpe and shield is he.

The Lord hath myndfull bene of vs,
And will vs bleesse also:
On Israels and Aarons house,
His blessing he will shew.

Them that be feareers of the Lord,
The Lord will bleesse them all,
Euen he will bleesse them euery one,
The great and eke the small.
To you I say the louing Lord,
Will multiply his grace:
To you and to the children that
Shall follow of your race.

Ye are the blessed of the Lord,
Euen of the Lord I say:
Which both the heauen and the earth
Hath made and set in stay.
The heauens, yea, the heauens hie
Belong vnto the Lord:
The earth vnto the sonnes of men,
He gaue of free accord.

They that be dead do not with prayse,
Set forth the Lordes renowne:
Nor any thar into the place,
Of silence do go downe.
But we will prayse the Lord our God,
From henceforth and for ay:
Sound ye the prayses of the Lord,
Prayse ye the Lord I say.

PSALME CXVI. N.

Dilexi quoniam exaudiet.

Dauid being in great danger of Soul in the desert of Mass, perceyning the great and inestimable loue of God toward him, magnifyeth such great mercies, and praisth to that God will be thankfull for the same.

Sing this as the cxv. Psalme.

I Loue the Lord, because my voice
And prayer heard he:
When in my dayes I cald on hym,

He bowed his eare to me.
Euen when the snares of cruel death
About beset me round:

POO.

PSALME CXVII.

When paynes of hell me caught, and when
I wo and sorow found.

4 Vpon the name of God my Lord,
Then dyd I call and say:
Deliuier thou my soule O Lord,

I do thee humbly pray.
5 The Lord is very mercifull,
And iust he is also:
And in our God compasſion
Doth plentifully flow.

6 The Lord in safety doth preferue,
All those that simple bee.

I was in wofull misery,
And he releued mee.
7 And now my soule, ſith thou art safe
Returne vnto thy rest:

For largely lo the Lord to thee,
His bounty hath exprest.

8 Bycause thou hast deliuered
My soule from deadly thrall:
My moysted eyen from mournfull teares,
My ſliding feete from fall.

9 Before the Lord I in the land
Of life will walke therefore:

10 I did beleue, therefore I spake,
For I was troubled sore.

11 I sayd in my distress and feare,
That all men lyers be:

12 What shall I pay the Lord for all,

His benefites to me?
13 The wholesome cup of ſauing health
I thankfully will take:
And on the Lordes name I will call,
When I my prayer make.

14 I to the Lord will pay the vowes,
That I haue hym beight:
Yea euen at this present tyme,
In all his peoples sight.
15 Right deare and precious in his sight,
The Lord doth ay esteeme
The death of all his holy ones
What euer men do deeme.

16 Thy seruauit Lord, thy seruauit lo,
I do my selfe confer:
Sonne of thy handmaid, thou hast broke
The bonds of my distress.

17 And I will offer vp to thee,
A sacrifice of prayſe:
And I will call vpon the name,
Of God the Lord alwayes.

18 I vnto thee will pay the vowes,
That I haue him beight:
Yea euen at this present time,
In all his peoples sight:

19 Yea in the courtes of Gods own house,
And in the midst of thee
O thou Ierusalem I say,
Wherefore the Lord prayſe ye.

PSALME CXVII. N.

Laudate Dominum, omnes.

¶ He exhorteth the Gentiles to prayſe God, & sayeth he hath accomplished as well to them as to the Iewes,
the promiſe of life everlasting by Ieſus Chriſt.

¶ Sing this as the xcvi. Psalme.

○ All the nations of the world,
Prayſe ye the Lord alwayes:
And all ye people euery where,
Set forth his noble prayſe.

1 For great his kindnes is to vs,
His truth endures for ay:
Wherefore prayſe ye the Lord our God
Prayſe ye the Lord I say.

PSALME CXVIII. M.

Confitemini Domino quon.

¶ David reiecteth of Saul and of the people, at the tyme appointed obtained the kindnes, for the which he
biddeth of them that feare the Lord, so be thankfull, and under his person, in all this was Chriſt I myselfe
set forth, who should be of his people reiecte.

¶ Sing this as the xcvi. Psalme.

○ Geue ye thanks vnto the Lorde
For gracious is hee:
Bycause his mercy doth endure
For euer towards thee.

1 Let Iſraell confesse and say,

His mercy dures for ay:
3 Now let the house of Aaron say
His mercy dures for ay.

4 Let all that feare the Lord our God,

Euen

Euen now confes and say:
The mercy of the Lord our God,
Endureth still for ay,
In trouble and in heauynes,
Vnto the Lord I cryde.
Which louingly heard me at length,
My sure was not denide.

6 The Lord himselfe is on my fyde
I will not stand in doubt:
Nor feare what man can do to me,
When God standes me about.

7 The Lord doth take my part, which them
Thar helpe to succour me:
Therefore I shall see my desire,
Vpon mine enemy.

8 Better it is to trust in God,
Then in mans mortall seede:
9 Or to put confidence in kings,
Or Princes in our neede.

10 All nations haue enclosed me,
And compassed me round:
But in the name of God shall I,
Mine enemyes confound.

11 They kept me in on every side,
They kept me in I say:
But through the Lords most mighty name
I shall woork e theyr decay.

12 They came about me all lyke Bees,
But yet in the Lordes name:
I quencht theyr thornes that were on fyre,
And w ill destroy the same.

13 Thou hast with force thrust fore at me
That I in deede might fall:
But through the Lord I found such helpe
That they were vanquishd all.

14 The Lord is my defence and strength,
My ioy, my mirth and song:
He is become for me in deede,
A sauour most strong.

15 The right hand of the Lord our God,
Doth bring to passe great things:
He causeth voyce of ioy and health,
In righteous mens dwellings.

16 The right hand of the Lord doth bring
Most mighty things to passe:
His hand hath the preeminence,
His force is as it was.

17 I will not dye, but euer lyue,

To utter and declare
The Lord his might and wondrous power,
His woorkes and what they are.
18 The Lord himselfe hath chastened,
And hath corrected mee,
But hath not geuen me euer yet,
To death as ye may see.

19 Set open vnto me the gates
Of truth and righteousness:
That I may enter into them.
The Lordes prayse to confesse.

20 This is the gate enen of the Lord,
Which shall not so be shut:
But good and righteous men alway,
Shall enter into it.

21 I will geue thanks to thee O Lord,
Bycause thou hast heard me:
And art become most louingly,
A sauour vnto me.

22 The stone which ere this tyme among
The builders was refused:
Is now become the corner stone,
And chiefly to be vsed.

23 This was the mighty woork of God,
This was the Lordes own fact:
And it is maruelous to behold
With eyes that noble act.

24 This is the ioyfull day in deede,
Which God hymselfe hath wrought:
Let vs be glad and ioy therein,
In hart, in mynde and thought.

25 Now helpe me Lord and prosper vs
We with with one accord:
26 Blessed be he that comes to vs
In the name of the Lord.

27 God is the Lord that shewes vs light
Binde ye therefore with cord,
Your sacrifice to the altar,
And geue thanks to the Lord.

28 Thou art my God I will confes,
And render thanks to thee:
Thou art my God, and I will prayse
Thy mercy towards mee.

29 O geue ye thanks vnto the Lord,
For gracious is hee:
Bycause his mercy doth endure
For euer towards thee.

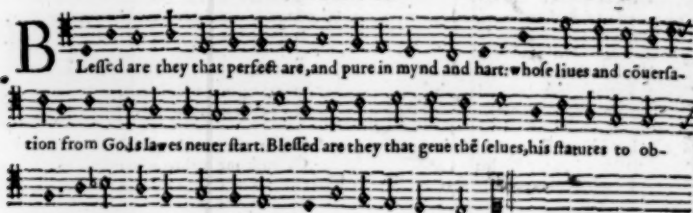
PSALME CXIX. VV. VV.

Beati immaculati in via.

In this Psalme is conteyned an exquisite arte and a wonderfull vehemency in setting forth the prayse of gods law: wherein the prophet can satisfie hym selfe sufficiently expresse the affection which he beareth therunto: adding moreover many notable complaints and consolations, wherefore it is meete shoulde be sung at the fayerfull house is alwaye both in hart & mouth: and in the Ebene every, & verse beginneth with one letter of the Alphabet.

PSALME CXIX.

A L E P H.



tion from Gods lawes neuer start. Blessed are they that geue the selues, his statutes to ob-

serue, seeking the lord with all theyr hart, and neuer from him to swerue.

3 Doubtes such men go not astray,
Nor do no wicked thing:
Which stedfastly walke in his pathes,
Without any wandring.

4 It is thy will and commaundement,
That with attentiuē heede:
Thy noble and diuine preceptes,
We learne and keepe in deede:

5 Oh would to God it might thee please,
My wayes so to addres:

That I might both in hart and voyce,
Thy lawes keepe and confes.

6 So should no shame my life attaine,
Whilst I thus set myne eyes:
And bend my minde alwayes to muse,
On thy sacred decrees.

7 Then will I prayse with vpright hart,
And magnifie thy name:
When I shall learne thy iudgements iuste
And likewise proue the same.

8 And wholly will I geue my selfe,
To keepe thy lawes most right:
For sake me not for euer (Lord)
But shew thy grace and might.

The second part.

B E T H.

9 By what meanes may a yong man best,
Hys lyfe learne to amend?

If that he marke and keepe thy word,
And therein hys tyme spend.

10 Vnfaignedly I haue thee sought,
And thus seeking abyde:

Oh neuer suffer me (O Lord)
From thy preceptes to flyde

11 Within my hart and secret thoughtes,
Thy wordes I haue hyd still
That I might not at any tyme,
Offend thy godly will.

12 We magnifie thy name (O Lord)
And prayse thee euermore:

Thy statutes of most worthy fame,
(O Lord) teache me therefore.

13 My lips haue neuer ceast to preache,
And publike day and night:

The iudgements all, which did procede
From thy mouth full of might.

14 Thy testimonies and thy wayes
Please me no lesse in deede:
Then all the treasures of the earth,
Which worldlyngs make theyr meede.

15 Of thy preceptes I will still muse,
And therto frame my talke:
As at a marke so will I aime,
Thy wayes how I may walke.

16 My onely ioye shalbe so fixt,
And on thy lawes so set:
That nothing can me so far blind
That I thy wordes forget.

The thyrd part.

G I M E L.

17 Graunt to thy seruaut now such grace
As may my life prolong:

Thy holy word then will I keepe,
Both in my hart and tong.

18 Myne eyes which were dim and shut vp
So open and make bryght:
That of thy law and merueilous workes,
I may haue the cleare sight.

19 I am a straunger in this earth,
Wandring now here now there:

Thy word therefore to me disclose,
My foure steps for to cleare.

20 My soule is rauisht with desyre,
And neuer is at rest:
But seekes to know thy iudgements hye,
And what may please thee best.

21 The proud men and malicious,
Thou hast destroyd eche one:

And cursed are such as do not.
Thy heltes attend vpon.

22 Lord turne me from rebuke and shame
Which wicked men conspire:
For I haue kept thy couenauntes,
With zeale as hote as fire.

23 The princes great in counsell sat,
And did agaynst me speake:
But then thy seruaut thought how he
Thy statutes might not breake.

24 For why thy couenants are my ioy,
And my great hartes solace:
They serue in steede of counsellors,
My matters for to pas.

The

¶ The fourth part.
D A L E T H.

- 35 I am alas as brought to graine,
And almost turnd to dust:
Restore therefore my life agayne.
As thy promise is iust.
- 36 My wayes when I acknowledged,
With mercy thou didst beare:
Heare now cōfessiones, and me instruct,
Thy lawes to loue and feare.
- 37 Teach me once thoroughly for to know
Thy preceptes and thy lore:
Thy wordes then will I meditate,
And lay them vp in store.
- 38 My soule I feele to fore oppress,
That it melteth for griefe:
According to thy word therefore,
Hail Lord to send relief.
- 39 From liuing and deceitfull lyps,
Let thy grace me defend:
And that I may learne thee to loue,
Thy holy lawe me send.
- 40 The way of truth both straight and sure,
I haue chosen and found:
I set thy iudgements me before
Which kepe me safe and found.
- 41 Since then (O Lord) I forced my selfe,
Thy cōuenantes to embrace:
Let me therefore haue no rebuke,
Nor checke in any case.
- 42 Then will I runne with ioy full cheare
Where thy word doth me call.
When thou hast set my hart at large,
And ryd me out of thrall.

¶ The fift part.
H E.

- 43 Instruct me (Lord) in the right trade,
Of thy statutes diuine:
And it to kepe cūen to the end,
My hart will I incline.
- 44 Graunt me the knowledge of thy law.
And I shall it obey:
With hart and mind, and all thy myght
I will it kepe, I say.
- 45 In the right path of thy preceptes,
Guide me Lord, I require:
None other pleasure do I wythe,
Nor greater thing desire.
- 46 Incline my hart thy lawes to kepe,
And cōuenantes to embrace:
And from all filthy auarice,
Lord shield me with thy grace.
- 47 From vayne desyres and worldly lustes,
Turne backe myne eyes and sight:
Geue me the spirite of lyfe and power,
To walke thy wayes a right.
- 48 Confirme thy gracious promise, lord
Which thou hast made to mee:
Which in thy seruant, & do loue,
And feare not ing but thee.

- 39 Reproche and shame which I so feare
From me (O Lord) expell:
For thou doost iudge with equitie,
And therein doost excell.
- 40 Behold my hartes desyre is bent,
Thy lawes to kepe for aye:
Lord strengthen me so with thy grace,
That it performe I may.

¶ The sixt part.
V A V.

- 41 Thy mercyes great and manifold,
Let me obtayne (O Lord):
Thy sauing health let me enioy,
According to thy word.
- 42 So shall I stop the slanderous mouthes
Of leud men and vnjust:
For in thy faythfull promyses,
Standes my comfort and trust.
- 43 The word of truth with in my mouth,
Let euer still be prest:
For in thy iudgements wonderfull,
My hope doth stand and rest.
- 44 And whyle that breath within my brest
Doth naturall lyfe preferre:
Yea till this world shalbe dissolued,
Thy law will I obserue.
- 45 So walke will I, as set at large,
And made free from all drede:
Because I sought how for to keepe
Thy preceptes and thy rede.
- 46 Thy noble actes I will describe,
As things of most great fame:
Euen before kyngs I will them blasse,
And shrinke no whit for shame.
- 47 I wyll reioyce then to obey,
Thy worthy heltes and will:
Which euermore I haue loued best,
And so will loue them still.
- 48 My hands will I lift to thy lawes,
Which I haue dearly fought:
And praye thy commaundements,
In will, in dede, and thought.

¶ The seuenh part.
Z A I N.

- 49 Thy promyse which thou madst to me,
Thy seruant (Lord) remember:
For therein haue I put my trust
And confidence for euer.
- 50 It is my comfort and my ioy,
When troubles me assayle:
For were my lyfe not by thy word,
My lyfe would soone me fayle.
- 51 The proud, and such as God contemne,
Styll made of me a scorn:
Yet would I not thy law forsake,
As he that were forlorne.
- 52 But cald to mind (Lord) thy great worke
Shewd to our fathers old:
Whereby I felt thy ioy surmount,
My griefe an hundred fold.

PSALME CXIX.

53 But yet, alas for feare I quake,
Seeing how wicked men
Thy law forsoke and did procure
Thy iudgement: who knoweth when?
54 And as for me I framed my songs,
Thy statutes to exalt:
When I among the strangers dwelt,
And thus gan me affaile.

55 I thought vpon thy name (O Lord)
By night when others sleepe:
As for thy law also I kept,
And euer will it keepe.
56 This grace I did obtaine, because
Thy couenants sweete and deare:
I did embrace, and also kept,
With reuerence and with feare.

¶ The viii. part.
H E T H.

57 O God, which art my part and lot,
My comfort and my stay:
I haue decreed and promised
Thy law to keepe alway.
58 Myne earnest hart did humbly sue,
In presence of thy face:
As thou therefore hast promysed,
Lord graunt me of thy grace.

59 My lyfe I haue examined,
And tride my secret hart:
Which to thy statutes caused me,
My feete strayght to conuert.
60 I dyd not stay nor linger long,
As they that slouthfull are:
But hastily thy lawes to keepe,
I dyd my selfe beware.

61 The cruell bandes of wicked men
Haue made of me theyr pray:
Yet would I not thy law forget,
Nor from thee go astray.
62 Thy righteous iudgement shewed toward me
So great is and so hye:
That euen at midnight will I rise,
Thy name to magnifie.

63 Companion am I to all them,
Which feare thee in their hart:
And neyther will for lone nor dread,
From thy commaundementes start.
64 Thy mercyes (Lord) most plenteously,
Do all the world fulfil:
Oh teach me how I may obey,
Thy statutes and thy will.

¶ The ix. part.
T E T H.

65 Accordyng to thy promise Lord,
So hast thou with me delt:
For of thy grace in sundry sortes,
Haue I thy seruauit felt.
66 Teach me to iudge alwayes a right,
And geue me knoledge sure:
For certainly because I do
That thy preceptes are pure.

67 Yer thou didst touch me with thy rod
I erred and went astray:
But now I keepe thy holy word,
And make it all my stay.
68 Thou art both good and gracious,
And geuest most liberally:
Thy ordinances how to keepe,
Therefore (O Lord) teach me.

69 The proud and wicked men haue forgede
Against me many a lye:
Yet thy commaundementes still obserue,
With all my hart will I.
70 Their hartes are swolne with worldlic welch
As greafe so are they fat:
But in thy law do I delite,
And nothing seeke but that.

71 O happy time, may I well say,
When thou didst me correct:
For as a guide to learne thy lawes,
Thy rods dyd me direct.
72 So that to me thy word and law,
Is dearer manyfold:
Then thousandes great of siluer and gold.
Or ought that can be tolde.

¶ The x. part.
I O D.

73 Seing thy hands haue made me lord
To be thy creature:
Graunt knowledge likewise how to learne,
To put thy lawes in vre.
74 So they that feare thee shall reioyce,
When euer they me see:
Bycause I haue learnde by thy word,
To put my trust in thee.

75 When with thy rods, the world is plagd
I know the cause is iust.
So when thou didst correct me Lord,
The cause iust needes be must.
76 Now of thy goodnes I thee pray:
Some comfort to me send:
As thou to me thy seruauit heretofore,
So from all ill me shend.

77 Thy tender mercyes poure on me,
And I shall surely lye:
For ioy and consolation both,
Thy lawes to me doth geue.
78 Confound the proud, whose false pretence
Is me for to destroy:
But as for me thy Hestes to know,
I will my selfe employ.

79 Whose so with reuerence do thee feare,
To me let them retire:
And such as do thy couenants know,
And them alone lesire.
80 My hart without all waueing,
Let on thy lawes be bent:
That no confusion come to me,
Wherby I should be shent.

¶ The

¶ The xi. part.
C A P H.

81 My soule doth fayne and ceaseth not.
Thy lauing health to craue:
And for thy words sake styl I trust
My hart desire to haue.
82 Myne eyes do fayle with looking for
Thy word, and thus I say:
Oh when wilt thou me comfort Lord?
Why doest thou thus delay?

83 As a skin bottel in the smoke,
So am I parcht and dride:
Yet will I not out of my hart,
Let thy commaundement slide.
84 Alas how long shall I yet lyue,
Before I see the hope re:
That on my foes which me torment,
Thy vengeance thou wilt power?

85 Presumptuous men haue digged pits,
Thinking to make me sure:
Thus contrary against thy law,
My hurt they do procure.
86 But thy commaundements are all true:
And causeles they me greue;
To thee therefore I do complaine,
That thou mightest me relieue.

87 Almost they had me cleane destroid,
And brough me quite to ground:
Yet by thy statutes I abode,
And therein succor found.
88 Restore me Lord again to life,
For thy mercies excell:
And so shall I thy covenants keepe,
Till death my lyfe expell.

¶ The xii. part.
L A M E D.

89 In heauen Lord where thou doost dwell,
Thy word is stablished sure:
And shall for all eternitie,
Fast grauen there indure.
90 From age to age thy truth abides,
As doth the earth witnes:
Whose ground worke thou hast laid so sure
As no tonge can expresse:

91 Euen to this day we may well see,
How all things perseuere:
According to thy ordinance,
For all things thee reuere.
92 Had it not ben that in thy law,
Mi soule had comfort sought:
Long time ere now in my distress,
I had ben brought to nought.

93 Therefore will I thy precepts aye,
In memory keepe fast:
By them thou hast my life sestord,
When I was at last cast.
94 No wight to me can title make,
For I am onely thine:
Saue me therefore, for to thy lawes,
Myne cares and hart incline.

95 The wicked men do seeke my bane,
And therto lye in wayre:
But I the while considered,
Thy noble actes and great.
96 I see nothing in this wide world,
At length which hath not end:
But thy commaundement and thy word,
Beyond all end extend.

¶ The xiii. part.
M E M.

97 What great desire and feruent loue,
Do I beare to thy law?
All the day long my whole deuise,
Is onely on thy law.
98 Thy word hath taught me far to passe
My foes in policie:
For still I keepe it as a thyng,
Of most excellency.

99 My teachers which did me instrue,
In knowledge I excell:
Bycause I do thy covenants keepe:
And them to others tell.
100 In wisdom I do passe also.
The auncient men in deede:
And all by cause to keepe thy lawes,
I hold it aye best reede.

101 My fette I haue refrayned eke,
From euery euill way:
Bycause that I continually,
Thy word myght keepe, I say.
102 I haue not feared from thy iudgements,
Nor yet shronke any dell:
For why? thou hast taught me thereby,
To lyue godly and well.

103 Oh Lord, how sweete vnto my tast,
Find I thy wordes alway?
Doubtles no hony in my mouth,
Feele ought so sweete I may.
104 Thy lawes haue me such wisdom leard
That vnto I hate
All wicked and vngodly wayes,
In euery kind or rate.

¶ The xiiii. part.
N V N.

105 Euen as a Lantern to me seere,
So doth thy word shine bright:
And to my pathes where euer I go,
It is a flaming lyght.
106 I haue both sworne and will performe
Most certently doubtles:
That I will keepe thy iudgements iust,
And them in lyfe expresse.

107 Affliction hath me fore oppressed,
And brought me to deaches dore:
O Lord as thou hast promised,
So me to lyfe restore.
108 The offrings which with hart and voyce
Most frankly I thee geue:
Accept, and teach me how I may
After thy iudgements lyue.

PSALME CXIX.

109 My soule is aye so in my hand,
That dangers it assayle:
Yet do I nor thy law forget,
Nor it to keepe will sayle.
110 Although the wicked laid their nets,
To catch me at a bray:
Yet didst not from thy precepts,
Once swerue or go astray.

111 Thy law I haue so claymd away,
As mine own heritage:
And why? for therein I delite,
And set my whole courage.
112 For euermore I haue ben bent,
Thy statutes to fulfill:
Euen so lykewyse vnto the end,
I will continue still.

¶ The xv. part. Z A M E C H.

113 The crafty thoughts and double hart,
I do alwayes detest:
But as for thy law and precepts,
I loued them euer best.
114 Thou art my hid and secret place,
My shield of strong defence:
Therefore haue I thy promises,
Lookt for with patience.

115 Go to therefore ye wicked men,
Depart from me anone:
For the commandements will I keepe,
Of God my Lord alone.
116 As thou hast promis'd so performe,
That death me not assaile:
Nor let my hope abuse me so,
That through distrust I quayle.

117 Vphold me and I shalbe safe,
For ought they do or say:
And in thy statutes pleasure take
Will I both night and day.
118 Thou hast trod such vnder thy feete,
As do thy statutes breake:
For nought auayles theyr subtiltie,
Their counsell is but weake.

119 Like dros thou castest the wicked out,
Where euer they go or dwell:
Therefore can I as thy statutes,
Loue nothing halfe so well.
120 My flesh alas is taken with feare:
As though it were benomd:
For when I see thy iudgements strait
I am as one affond.

¶ The xvi. part. A I N.

121 I do the thing that lawfull is,
And geue to all men right:
Resigne me not to them that would
Oppresse me with theyr might.
122 But for thy seruauit surety be,
In that thing that is good:
That proud men geue me not the foyle,
Which rage as they were wood.

123 Mine eyes with waiting ar now blind,
Thy health so much I craue:
And eke thy righteous promise Lord,
Wherby thou wilt me saue.
124 Intreat thy seruauit louingly,
And fauour to hym shew:
Thy statutes of most excellence,
Teach me also to know.

125 Thy humble seruauit Lord I am,
Graunt me to vnderstand:
How by thy statutes I may know,
Best what to take in hand.
126 It is now tyme (Lord) to begyn,
For trueth is quite decayd:
Thy law likewise they haue transgressed,
And none agaynst them sayd.

127 This is the cause wherfore I loue,
Thy lawes better then gold:
Or iewels fine which are esteemed,
Most costly to be fold.
128 I thought thy precepts all most iust,
And so them layd in store:
All crafty and malicious wayes,
I do abhorre therefore.

¶ The xvii. part. P E.

129 Thy covenants are most wonderfull
And full of things profound:
My soule therefore doth keepe them sure,
When they are tride and found:
130 When men first enter into thy wordes,
They find a light most cleare,
And very idiots vnderstand,
When they it read or heare.

131 For ioi I haue both gape and breathed
To know thy commandement
That I myght guide my lyfe thereby,
I sought what thyng it ment.
132 With mercy and compassion Lord,
Behold me from aboue:
As thou art wont to behold such,
As thy name feare and loue.

133 Direct my footesteps by thy word,
That I thy will may know:
And neuer let iniquitie,
Thy seruauit ouerthrow.
134 From slaunderous tonges and deadly harme:
Preserue and keepe me sure:
Thy precepts then I will obserue,
And put them eke in vre.

135 Thy countenance which doth surmount
The Sunne in hys bright hew,
Let thyne on me and by thy law
Teach me what to eschew.
136 Out of myne eyes great fluds gush out
Of dreery teares and fell:
When I beheld how wicked men,
Thy law keepe neuer a dell.

Z A D E. ¶ The xviii. part
137 In euery power (Lord) thou art iust,

The wicked though they grudge:
And when thou doost sentence pronounce
Thou art a righteous iudge.
138 To render right and ste from guile,
Are two chief pointes most hye:
And such as thou hast in thy law,
Commanded vs straightly.

139 With zeale and wrath I am consumed,
And euen pined away:
To see my foes thy wordes forget,
For ought that I do may.
140 So pure and perfect is thy word,
As any hart can desire:
And I thy seruant nothing more,
Do loue or yet esteeme.

141 And though I be nothing set by,
As one of base degree:
Yet do I not thy Hestes forget,
Nor shrink away from thee.
142 Thy righteousness (Lord) is most iust,
For euer to endure:
Also thy law is truth it selfe,
Most constant and most pure.

143 Trouble and grief haue seased on me
And brought me wondrous low:
Yet do I still of thy precepts,
Delight to heare and know.
144 The righteousness of thy iudgements,
Doth last for euermore:
Then teach them me, for euen in them,
My lyfe lyeth vp in store.

¶ The xix. part.

K O P H.

145 With feruent hart I cald and cryde,
Now answer me (O Lord.)
That thy commandements to obserue,
I may fully accord.
146 To thee (my God) I make my sute,
With most humble request:
Sane me therfore and I will keepe:
Thy precept and thy best.

147 To thee I cry euen in the mornes;
Before the day waxe light:
Because that I haue in thy word,
My confidence whole plight.
148 Mine eyes preuent the watch by night,
And yet they call I wake:
That by deu sing of thy word,
I might some comfort take.

149 Incline thine eares to heare my voyces,
And pity on me take:
As thou hast sent to iudge me Lord,
Least life me should forsake.
150 My foes draw nere and do procure,
My death maliciously:
Which from thy law are far gone backe,
And straid from it leudly.

151 Therefore (O Lord) approach thou nere,

For neede doth so require,
And all thy precepts true they are,
Then helpe I thee desire.
152 By thy commandements I haue learned
Not now, but long ago:
That they remayne for euermore,
Thou hast them groundd fo.

¶ The xx. part.

R E S.

153 My trouble and affliction,
Consider and behold:
Deliuere me, for of thy law,
I euer take fast hold.
154 Defend my good and righteous cause,
With speede me succor send:
From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked, far they are,
From hauing health and grace:
Wherby they myght thy statutes know,
They enter not the trace.
156 Great are thy mercies, Lord I graunt,
What tong can them attayne:
And as thou hast me iudged ere now,
So let me lyfe obteyane.

157 Though many men did trouble me,
And persecute most sore:
Yet from thy lawes I neuer thronge,
Nor went awy therfore.
158 And truth it is for grief I dye,
When I these traitors see,
Because they keepe no whit thy word,
Nor yet seeke to know thee.

159 Behold, for I do loue thy lawes,
With hart most glad and fayne:
As thou art good and gracious Lord,
Restore my life againe.
160 What thy word doth decree, must be,
And so it hath ben euer:
Thy righteous iudgements are also,
Most true and decay neuer.

¶ The xxi. part.

S C H I N.

161 Princes haue sought by crueltie,
Causeles to make me crouche:
But all in vayne. For of thy word
The feare dyd my hart touch.
162 And certainly euen of thy word,
I was more merry and glad:
Then he that of rich spoiles and pray
Great store and plenty had.

163 As for all liues and falseties,
I hate most and detest.
For why? thy holy law do I,
About all things loue best.
164 Seuen times a day I praye the Lord,
Singing with hart and voyce:
Thy righteous actes & wonderfull,
So cause me to reioyce.

PSALME CXX, & CXXI.

165 Great peace and rest shall all such haue,

Which do thy statutes loue:

No daunger shall they quiet state,
Impeire or once remoue,

166 My onely health and comfort Lord,

I looke for at thy hand:

And therefore haue I done those things,

Which thou didst me commaund,

167 Thy lawes haue bene my exercise,

Which my soule most desire:

So much my loue to them was bent,

That nought els I requirde.

168 Thy statutes and commandments,

I kept, thou knowest a right:

For all the things that I haue done,

Are present in thy sight,

¶ The xxii. part.

T A V.

169 O Lord let my complaint and cry

Before thy face appeare:

And as thou hast me promise made,

So reach me thee to feare,

170 Mine humble supplication,

Toward thee let find acces,

And graunt me Lord deliuerance,

For so is thy promise.

171 Then shall my lips thy prayes speake,

After most ample sorte:

When thou thy statutes hast me taught,

Wherin standes all comfort.

172 My tong shall sing and preach thy word,

And on this wise say shall:

Gods famous actes and noble lawes,

Are iust and perfect all.

173 Stretch out thy hand I thee beseech,

And speedely me saue:

For thy commandments to obserue,

Chosen O Lord I haue,

174 Of thee alone, Lord I craue health,

For other I know none:

And in thy law am I nothing els,

I do delite alone.

175 Graunt me therefore long dayes to liue

Thy name to magnific.

And of thy iudgements mercifull,

Let me thy fauor cry:

176 For I was lost and went astray,

Much lyke a wandring theepe:

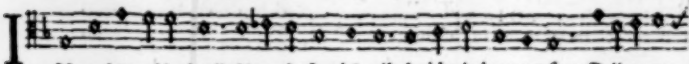
Oh seeke me for I haue not failede,

Thy commandments to keepe.

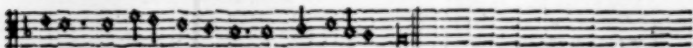
PSALME CXX. T. S.

Ad Dominum cum tri.

¶ The prayer of David being now banished among the barbarous people of Arabia, by the false reportes of enuious flatterers. And therefore he lamenteth by: longe abode among these infidels, who were given to all kinds of wickednes and contention.



N trouble and in thrall, Vnto the Lord I call, And he doth me comfort: Deliuer me



(I say) From lyers lips away, And tong of false report.

4 What vantage or what thing,
Getst thou thus for to sing:

Thou false and flattering lyer!

5 Thy tong doth hurt I wene,

No l esse then arrowes kene,

Of whose consuming fier.

6 Alas to long I slake,

Within these tents so blake:

Which Kedars are by name.

By whom the flocke elect,

And all of Isaakes seed,

Are put to open shame.

7 With them that peace did hate.

I came a peace to make,

And set a quiet life:

8 But when my word was told,

Causales I was controld,

By them that would haue strife.

PSALME CXXI. VV VV.

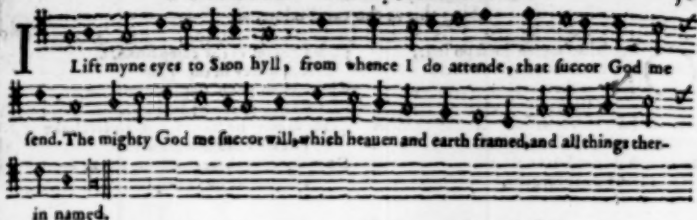
Leuau i oculos meos.

¶ The Prophet Jeremiah by his owne example that the saythfull ought to looke for all theyr succor of God alone, who by his gouernance and good success to all theyr godly enterprises.

I Lift

PSALME CXXI, & CXXII.

52



3 Thy foote from slip he will preferue,
And will thee safely keepe
For he will neuer sleepe.

4 Lo he that doth Israell conferue,
No sleepe as all can hym carch,
But hys eyes shall euer watch.

3 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.

6 The sunne shall not thee parch by day
Nor the moone nor halfe so bright
Shall with cold thee hurt by night.

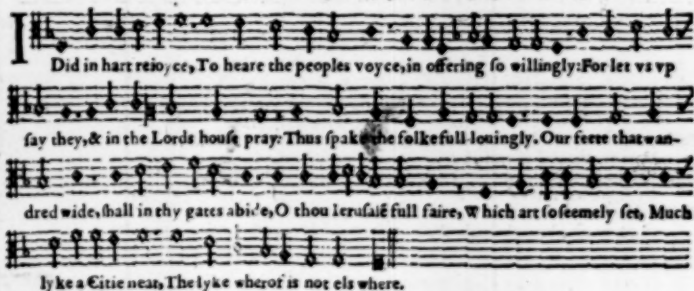
7 The Lord will keepe thee from distres
And will thy lyfe sure saue:
And thou also shalt haue

8 In all thy busines good successe,
Where euer thou goest in or out,
God will thy things bring about.

PSALME CXXII VV. K.

Lætatus sum in his.

¶ *Dauid reioyceth in the name of the faithfull that God hath accomplished his promysse and placed his Ark in Sion, for the which he greeueth thanks, and prayeth for the prosperitie of the Church.*



4 The Tribes with one accord,
The Tribes of God the Lord,
Are thither bent they way to take:
So God before did tell
That there his Israell,
Their prayers should together make.

5 For there are thrones erect,
And that for this respect,
To set forth iustice orderly,
Which thrones ryght to mainteyne,
To Dauids house pertaine.
His folke to iudge accordingly.

7 To pray let vs not cease,
For Ierusalem peace.

7 Thy friendes God prosper mightely,
7 Peace be thy walles about,
And prosper thee throughout,
Thy places eke continually.

8 I wish thee prosperous state,
For my poore brethrens sake,
That comfort haue by meanes of thee.

9 Gods house doth me allure,
Thy wealth for to procure
So much alwayes as lyeth in mee,

PSALME CXXIII T. S.

Ad te leuau i oculos meos.

¶ *A prayer of the faithfull, which are afflicted by the wicked worldlings and contemners of God.*

PSALME CXXIII. & CXXIIII.

¶ Sing this as the xxii. Psalme.

O Lord that heauen doost possesse,
 I lyf myne eyes to thee,
 Euen as the seruaunt listeth his,
 His maisters handes to see.
 2 As handmaides watch their maistresse handes
 Some grace for to archiue,
 So we behold the Lord our God,
 Till he do vs forgeue.

3 Lord graunt vs thy compassion,
 And mercy in thy sight.
 For we be filled and ouercomen,
 With hatred and despight.
 4 Our mindes be stuffed with great rebuke
 The rich and worldly wiser
 Do make of vs theyr mocking flock,
 The proude do vs despise.

PSALME CXXIIII. VV. VV.

Nisi quia Dominus.

¶ The people of God, being deliuered out of greates danger, acknowledge not to haue escaped by their owne power, but through the fauour of God, and shew in how great perill they were.

Now israel may say & that truly, If that the Lord had not our cause mainteynd, If
 that the Lord had not our right susteind, When all the world against vs furiously, Made
 theyr vproors, and said we should all dye.

3 Now long ago,
 They had deuour'd vs all:
 And swallowed quicke,
 For ought that we could deeme,
 Such was their rage,
 As we might well esteeme.
 4 And as the shoules,
 With mighty force do fall,
 So had they now
 Our lyfe euen brought to thrall.

5 The ragyng streames,
 Most proud in roryng noyse
 Had long ago,
 Ou'erwhelmd vs in the deepes,
 6 But loued by God,

Which doth vs safely keepe
 From bloudy teeth,
 And theyr most cruell voyces,
 Which as a pray
 To eate vs would reioyce.

7 Euen as the birde,
 Out of the foulers grenne
 Escapeth away:
 Right so it fareth with vs,
 Broke are theyr nets,
 And we haue scaped thus.
 8 God that made heauen
 And earth is our helpe then,
 His name hath saued vs,
 From these wicked men.

PSALME CXXV. VV. K.

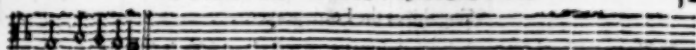
Qui confidunt in Domino.

¶ He describeth the assurance of the faithfull in theyr afflictions, and desireth their wealth, and the destruction of the wicked.

Such as in God the Lord do trust, as mount Sion shall firmly stand, & be re-
 moued at no hand. The Lord will count them ryght and iust, So that they shall be sure, For
 euer

PSALME CXXVI, CXXVII.

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ever to indure.

1 As mighty mountayns huge and great,
Jerusalem about did close:
So will the Lord be vnto those.
Who on his godly will do wayte.
Such are to him so deare,
They neuer neede to feare.

It shall not as theyr lot still be.
4 Geue (Lord) to those thy lyght,
Whose hartes are true and ryght.

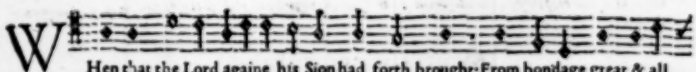
5 But as for such as turne a syde,
By crooked wayes which they out fought:
The Lord will surely bring to nought,
With workes most vile they shall abyde,
But peace with Isræll.
For euermore shall dwell.

3 For though the righteous try doth he,
By making wicked men his rodde:
Least they through grief forsake theyr God

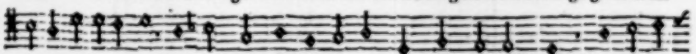
PSALME CXXVI. VV. K.

In conuertendo Dominus.

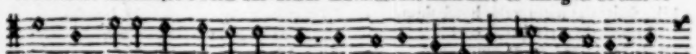
This psalme was made after the returne of the people from Babylon. and sheweth that the meane of their deliverance was wonderfull, after the seventy yeares of captivity foretold by Ieremy 25.12, & 29.10.



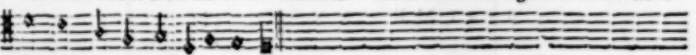
When that the Lord againe his Sion had forth brought: From bondage great & all



so seruitude extreme, His work was such as did surmount mans hart & thought. So that we



were much like to them that vs to dreame: our mouthes were with laughter filled then, And



like our tonges did shew vs ioyfull men.

1 The Heathen folke
Were forced then this to confesse,
How that the Lord
For them also great things had done,
2 But much more we,
And therefore can confesse no lesse:
Wherefore to ioy
We good haue cause as we begon.
4 O Lord go forth,
Thou canst our bondage end,
As to desertes
Thy flowing riuers send.

3 Full true it is,
That they which sowe with teares in deede,
A time will come.
When they shall reape in mirth and ioy.
6 They went and wept
In bearing of their precious seede,
For that their foes
Full often times did them annoy:
But their returne
With ioy they shall sure see,
Their sheaves home bring,
And not impayred bee.

PSALME CXXVII. VV.

Nisi Dominus edificauerit.

It is not mans wyl, power, or labour but the free goodnes of God that groweth ryches, prefermeth towne and countreies, granteth mannyfymme and children.

PSALME CXXVII, CXXVIII, CXXIX, & CXXX.

¶ Sing this as the Lords prayer.

EXcepte the Lord the house doo make,
And therunto do set his hand:
What men doo build, it cannot stand.

Likewise in vayne men vnder take,
Cities and holdes to watch and ward,
Except the Lord be theyr safeguard.

2 Though ye rise early in the morne,
And so at night go late to bed,
Feeding full hardly with browne bread:

Yet were your labours lost and worne
But they whom God doth loue and keepe,
Receyue all things with quiet sleepe.

3 Therefore mark well, when euer ye see
That men haue heyres to enjoy theyr land:
It is the gift of Gods hands.

For God him selfe doth multiply.
Of his great liberalty,
The blessing of posterity.

4 And when the children come to age,
They grow in strength and actiuenes,
In perion and in comelines,
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flyeth not so swift, nor doth like harme.

5 Oh well is him that hath his quiner:
Furnished with such artillery:
For when in peril he shalbe,
Such one shall neuer shake nor shiuer,
When that he pleades before the Iudge,
Against his foes which beare him grudge.

PSALME CXXVIII. T. S.

Beati omnes qui.

¶ He describeth the prosperous estate of them that be married in the feare of God, saying withall the promises of Gods blessing, to all them that lyue in this honorable estate, according to his commandments.

¶ Sing this as the cxxxvii. Psalme.

Blessed art thou that fearest God,
And walkest in his way:
1 For of thy labour thou shalt eate,
Happy art thou I say.
3 Like fruitfull vines on thy house sides,
So doth thy wyfe spring out:
Thy children stand like Oliue plants,
Thy table round about.

4 Thus art thou blest that fearest God,
And he shall let thee see:
5 The promised Ierusalem,
And his felicity.
6 Thou shalt thy childrens children see,
To thy great ioyes increase:
And like wise grace on Israel,
Prosperity and peace.

PSALME CXXIX. N.

Sæpe expugnauerunt.

¶ He admonisheth the church to reioyce, though it hath bene afflicted in all ages, for God will deliuer it, and the enemies for all their glorious storm, shall finally be destroyed.

¶ Sing this as the cxxxvii. Psalme.

OFt they, now Israel may say,
Me from my youth assayed:
2 Oft they assayed me fro my youth,
Yet neuer they preuayled,
3 Vpon my backe the plowes plowed
And furrowes long did calt:
4 The righteous Lord hath cut the cords,
Of wicked foes at last.

5 They that hate him shalbe shamed,
And turned backe alfor

6 And made as gras vpon the house,
Which withereth ere it grow.
7 Wherof the mower cannot find,
I nough to fill his hand:
Nor he can fyll his lap that goeth
To gleane vpon the land.

8 Nor passers by pray God on them,
To let his blessing fall fall:
Nor say, we blesse you in the name,
Of God the Lord at all.

PSALME CXXX. VV. VV.

De profundis clamaui.

¶ An effectuall prayer of him that for his sins had suffered great afflictions, and now is standing in fully

PSALME CXXX, CXXXI, & CXXXII.

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fully trusteth and assurath himself to obtayne mercie and forgiveness of his synnes, and at length deliverance from all euill.

L Ord to thee I make my moone, when daungers me oppresse, I cry, I sigh, plaine
and grone, trusting to find releefe. Heare now O Lord my request, for it is full due tyme.
And let thine eares aye be prest, vnto this prayer mine.

- 3 O Lord our God if thou wey
Our sinnes and them peruse
Who shall then escape and say,
I can my selfe excuse?
4 But Lord thou art mercifull,
And turnest to vs thy grace:
That we with hartes most carefull,
Should feare before thy face.
5 In God I put my whole trust,
My soule waites on his wyll:
For his promise is most iust,
And I hope therein styll.

- 6 My soule to God hath regard,
A thing for him alway:
More then they that watch and ward,
To see the dawning day.
7 Let Israel then boldly,
In the Lord put his trust:
He is that God of mercy,
That his deliuer must.
8 For he it is that must saue,
Israel from his synne:
And all such as surely haue,
Their confidence in him.

PSALME CXXXI. M.

Domine non est exalta.

David charged with ambition and greedy desire to raygne, protesteth his humilitie and modestie before God, and teacheth all men what they should do.

Sing this as the lamentation.

- O** Lord I am not puffed in mynde,
I haue no scornfull eyes:
I do not exercise my selfe,
In things that be to hye.
2 But as a chylde that wanned is,
Euen from his mothers brest:
So haue I Lord behaued my selfe,

In silence and in rest.

- 3 O Israel trust in the Lord,
Let him be all thy stay:
From this time forth for euermore,
From age to age I say.

PSALME CXXXII. M.

Memento Domine Dauid.

The faithfull, grounded on Gods promise made vnto Dauid, desireth that he would establish the same, both as touching his posterity, and the building of the Temple, to pray there as was foretold.

R Ember Dauids troubles Lord, for so to the Lord he swore, & vowed a vow to Isaac
God, to kepe for euermore. I will not come within my house, nor cline vp to my bed,
Nor let my temples take their rest, or the eyes in my hed.

002

PSALME CXXXIII, & CXXXIIII.

5 Till I haue found out for the Lord,
A place to fyte thereon:
An house for Iacobs God to be
An habitation.
6 We heard of it at Ephrata,
There did we heare this found:
And in the fieldes and forestes there,
These voyces first wer found.
7 We wyll assay and goin now,
His tabernacle there:
Before his footestoolle to fall downe
Vpon our knees in feare.
Arise O Lord, sayse I say,
Into thy resting place:
Both thou and the arke of thy strength.
The presence of thy grace.
9 Let all thy priestes be clothed Lord,
Wyth truth and righteousness:
Let all thy sayntes and holy men,
Syng all with ioyfulness.
10 And for thy seruant Dauids sake,
Refuse not Lord I say:
The face of thyne annoynted Lord,
Or turne thy face away.
11 The Lord to Dauid swore in truth
And wyll not shrinke from it:
Saying, the fruit of thy body

Vpon thy seate shall sit.
12 And if thy sonnes my couenant keepe,
That I shall learne eche one:
Then shall thy sonne for euer fyte,
Vpon thy princely throne.

13 The Lord him selfe hath chose Sion,
And loues therein to dwell:
14 Saying, this is my resting place,
I loue and like it well.
15 And I wyll blesse with great increase,
Her vituals euery where:
And I wyll satisfy with bread,
The needy that be there.

16 Yea I wyll decke and cloth her priestes
Wyth my saluacion:
And all her saintes shall sing for ioy,
Of my protection.
17 There wyll I surely make the horne,
Of Dauid for to bud:
For I haue there ordayne for myne,
A lanthorn bright and good.

18 As for his enemies I wyll clothe
With shame for euermore:
But I wyll cause his crowne to shine,
More fresh then heretofore.

PSALME CXXXIIII. VV. VV.

Ecce quàm bonum &.

This Psalm conserueth the commendation of godly and brotherly amity, which for the excellency thereof is compared to the most precious oyle, wherewith the priestes onely and instruments of the tabernacle were annoynted. Exodus xxx.

¶ Sing this as the cxxxvii. Psalm.

O How happy a thing it is,
And ioyfull for to see:
Brethren together fast to hold,
The band of amity:
2 It cals to minde that sweet perfume,
And that costly oymnt:
Which on the sacrificers head,
By Gods precept was spent.
It wet not Aarons head alone.
But drentcht his beard through out:

And finally it dyd run downe,
His rich attire about.
3 And as the lower ground doth drinke,
The dew of Hermon hyll:
And Sion with hys siluer drops,
The fieldes with fruits doth fyll:

4 Euen so the Lord doth poure on them,
His blessings manyfold:
Whose harts and mindes without all guile,
This knot doo keepe and hold.

PSALME CXXXIIII. VV. K.

Ecce nunc benedicite.

¶ He exhorteeth the Levites that watch in the temple to prayse the Lord.

Behold and give regarde, ye seruants of the Lord, which in his house by night do
watch prayse him with one accord.

PSALME CXXXV.

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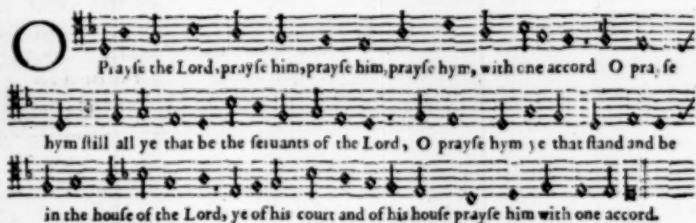
1 Lift vp your handes on high,
Vnto his holy place:
And gaue the Lord his prayes due,
His benefites embrace.

3 For why the Lord, who did
Both earth and heauen frame;
Doth Sion blesse, an' wyl conferre
For euermore the same.

PSALME CXXXV. M.

Laudate nomen Domini.

He exhorteth all the feythyfull, of what estate so euer they be, to prayse God for his maruillous workes, and specially for his graces toward his people, wherein he hath declared his maiesty to the confusyon of all idolaters and theyr idoles.



3 Prayse ye the Lord, for he is good,
Sing prayes to his name:
It is a comely and good thing,
Alwayes to do the same.

4 For why the Lord hath chose Iacob
His very own you see;
So hath he chosen Israel,
His treasure for to bee.

5 For this I know, and am right sure,
The Lord is very great:
He is in deede aboue all Gods,
Most easy to intreat.

6 For whatsoeuer pleased him,
All that fulwel he wrought:
In heauen, in earth and in the sea,
Which he hath framde of nought.

7 He lifts vp clouds euen from the earth
He makes lightnings and raynes
He bringeth forth the windes also,
He made nothing in vayne.

8 He smote the first borne of ech thing
In Egypt that rooke rest:
He spared there no lyving thing,
The man nor yet the beest.

9 He hath in thee shewd wonders great,
O Egypt voyde of vauntes:
On Pharaon the cursed kyng
And his seuer seruantes.

10 He smote then many nacions
And did great actes and things:
He slew the great and myghtyest,
And chiefeest of theyr kings.

11 Schon kyng of the Ammorites,
And Og kyng of Basan:
He slew also the kyndoms all,
That were of Canaan.

12 And gaue theyr land to Israel,
An heritage we see:
To Israel his owne people
An heritage to bee.

13 Thy name O Lord shall still endure,
And thy memoriall:
Throughout all generations
That are or euer shall.

14 The Lord will surely now avenge
His people all in deede:
And to his seruantes he will shew
Fauour in time of neede.

15 The Idols of the Heathen are made,
In all their cost and landes
Of silver and of Gold be they,
The workes euen of mens handes.

16 They haue mouthes and cannot speake:
And eyes that haue no sight:

17 They haue eke eares, and heare nothyng,
Theyr mouthes be breathles quite.

18 Wherefore all they are lyke to them
That so do set them forth:
And likewise those that trust in them,
Or thinke they be ough woorth.

19 O all ye house of Israel,
See that ye prayse the Lord,
And ye that be of Aarons house
Prayse him with one accord.

20 And ye that be of Leuies house,
Prayse ye likewise the Lord:
And all that stand in awe of him,
Prayse him with one accord.

21 And out of Sion sound his prayse,
The great prayse of the Lord:
Which dwelleth in Ierusalem,
Prayse hym with one accord.

QQQ 3

PSALME CXXXVI, & CXXXVII. N.

Confitemini Domino.

A most earnest exhortation to geue thanks vnto God for the creation and gouernance of all thinges, which standeth in confessing that he geueth vs all of his mere liberalitye.

P Rayse ye the Lord for he is good for his mere / endureth for euer, geue prayse vnto
the God of Gods, for his mercy endureth for euer, Geue prayse vnto the Lord of Lords,
for his mercy endureth for euer, Which onely doth great wōders worke, for his mercy en-
dureth for euer.

- 5 Which by his wisdom made the heauens,
For his mercy endureth for euer:
- 6 Which on the waters stretcht the earth,
For his mercy endureth for euer.
- 7 Which made great light to shine abrode
For his mercy endureth for euer.
- 8 As Sunne to rule the lightsome day,
For his mercy endureth for euer.
- 9 The Moone and Stars to guide the night,
For his mercy endureth for euer:
- 10 Which smote Egypt with their first borne
For his mercy endureth for euer:
- 11 And Israel brought out from them,
For his mercy endureth for euer.
- 12 With mighty hand and stretched arme,
For his mercy endureth for euer.
- 13 Which cut the red sea in two partes,
For his mercy endureth for euer:
- 14 And Israell made pass: ther through,
For his mercy endureth for euer.
- 15 And drowned Pharaο and his host,
For his mercy endureth for euer:
- 16 Through wilderness his people led,
For his mercy endureth for euer.

- 17 He which did smite great noble kings,
For his mercy endureth for euer:
- 18 And which hath slain the mighty kinge
For his mercy endureth for euer.
- 19 As Seon kyng of Amorites,
For his mercy endureth for euer:
- 20 And Og the kyng of Basan land,
For his mercy endureth for euer.
- 21 And gaue their land for heritage,
For his mercy endureth for euer.
- 22 Euen to his seruauit Israell,
For his mercy endureth for euer:
- 23 Remembered vs in base estate,
For his mercy endureth for euer.
- 24 And from oppressors rescued vs,
For his mercy endureth for euer:
- 25 Which geueth foode vnto all fleshe,
For his mercy endureth for euer.
- 26 Prayse ye the God of heauen aboue
For his mercy endureth for euer.
- 27 Geue thanks vnto the Lord of Lords
For his mercy endureth for euer:

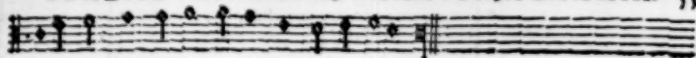
PSALME CXXXVII. VV. VV.

Super flumina Babylonis.

The people of God in thier bawynment seeing Gods true religion decay, liued in great anguist and sorrow of hart, the which grieft the Caldians dyd so little pitye that they rather increased the same dayly, with taunts, reproches, and blasphemies against God. Wherefore the Israelites desire God to punish the Edomites, who prouoked the Babylonians against them, and moued (by the spirit of God) prophety the destruction of Babylon, where they were handled so tyrannously.

When as we sat in Babylon, the riuers round about: and in remembrance of Sion,
the teares for grief burst out. We hangd our harps and instruments, the willow trees upon:
for

PSALME CXXXVII, CXXXVIII, & CXXXIX. 55



for in that place men for theyr vfe had planted many one.

3 Then they to whom we prisonners were,
Said to vs tauntingly:

No: let vs heare your Ebrue songs,
And pleasaunt melody.

4 Alas/sayd/we who can once frame,
His sorow full hart to sing,
The prayes of our louyng God,
Thus vnder a straunge kyngt

5 But yet if I Ierusalem.

Out of my hart let slide:
Then let my fingers quice forget,

The warbling harpe to guide.
6 And let my tong within my mouth

Be tyde for euer fast:

If that I ioy before I see,
Thy full deliuerance past.

7 Therefore (O Lord) remember now,
The cursed noyse and cry:

That Edoms sonnes against vs made,
When they rased our City.

Remember Lord their cruell woordes,
When as with one accord,

They cried: on sacke, and rase their walles,
In despight of the Lord.

8 Euen so shalt thou (O Babylon)

At length to dust be brought:
And happy shall that man be cald,

That our reuenge hath wrought.

9 Yea blessed shall that man be cald,

That takes thy children yong:

To dash their bones against hard stones,
Which lye the streetes among.

PSALME CXXXVIII. N.

Confitebor tibi Domine.

David with great courage prayeth the goodness of God toward hym, which is so great, that it is knowne to foren princes, who shall praye the Lord together with hym. And he is assured to haue lyke comferte of God in the time following, as he hath had heretofore.

¶ Sing this as the cxxxvii. Psalm.

Thee will I praye with my whole hart,
My Lord my God alwayes:

Euen in the prefence of the Gods,
I will aduance thy praye.

1 Toward thy holy Temple I

Wyll looke and worship thee:

And prayd in my thankfull mouth,
Thy holy name shalbe.

Euen for thy louyng kindnes sake,

And for thy truth withall:

For thou thy name hast by thy word
Auaunced ouer all:

When I did call thou heardest me,

And thou hast made also

The power of increased strength
Within my soule to grow.

4 Yea all the kings on earth they shall

Geue praye to thee, O Lord:

For they of thy most holy mouth,

Haue heard the mighty word.

5 They of the wayes of God the Lord,
In singing shall entreate:

Bycause the glory of the Lord,
It is exceeding great.

6 The Lord is hye, and yet he doth

Behold the lowly spirite:

But he contemnyng, knowes a far

The proud and lofty wight.

7 Although in midst of trouble I

Do walke, yet shall I stand:

Renued by thee O my Lord,

Thou wylt stretch out thy hand.

Vpon the wrath of all my foes,

And saued shall I bee

By thy right hand, the Lord God will

Performe his woorke to mee.

8 Thy mercy Lord, endures for ay,

Lord do me not forsake:

Forf sake me not that am the woorke

Which thine own hand did make.

PSALME CXXXIX. N.

Domine, probasti me, &c.

David to cleanse his hart from all hypocrisie, sheweth that there is nothing so hye, which God seeth not, which he confirmeth by the creation of man. After declaring his zeale and feare of God, he prayeth so be enemye to all them that contemne God.

PSALME CXXXIX,&CXL.

¶ Sing this as the cxxxvii. Psalme.

O Lord thou hast me tride and known,
My sytting doost thou know:
1 And rising eke my thoughts a far,
Thou vnderstandst also.

3 My pathes,yea and my lying downe
Thou compassist alwayes;
And by familiar custome art
Acquainted with my wayes.

4 No woord is in my tong,O Lord,
But knowne it is to thee.

5 Thou me behinde holdst, and before,
Thou layest thine hand on mee.

6 To wonderfull aboue my reache,
Lord is thy cunning skill:
It is so hye that I the same
Can not attayne vntill.

7 From sight of thy all seying spirite,
Lord whether shall I go?
Or whether shall I flee away,
Thy presence to scape fro

8 To heauen if I mount aloft,
Loe thou art present there:
In hell if I lye downe below,
Euen there thou doost appeare.

9 Yea let me take the mornings wynges,
And let me go and hide
Euen there where are the farthest partes
Where flowing sea doth lide:
Yea euen thither also shall
Thy reachyng hand me guide:
And thy right hand shall hold me fast,
And make me to abyde.

11 Yea if I say thy darknes shall.
Yet throwde me from thy sight:
Lo euen also the darkest night,
About me shall be light.

12 Yea darknes hydeeth not from thee,
But night doth shine as day:
To thee the darknes and the light,
Are both alyke alway.

13 For thou possessest hast my raynes,
And thou hast couered me:

When I within my mothers wombe
Enclosed was by thee.
14 There still I praise made fearfully
And wondrously I am:

Thy workes are marueillous, right well
My soule doth know the same.

15 My bones, they are not hid from thee,
Although in secrette place
I haue bene made and in the earth
Beneath I shapen was.

16 When I was formles, then thyn eye
Saw me, for in thy booke
Were written all (nought was before)
That after fashion tooke.

17 The thoughts therfore of thee (O God)
How deare are they to me!

And of them all how passing great,
The eniles numbers be!

18 If I should count them, lo their summe
More then the sand I see:
And whensoever I awake,
Yet am I still with thee.

19 The wicked and the bloody men
Oh that thou wouldest slay.
Euen those O God to whom depart,
Depart from me, I say.

20 Euen thou' of thee O Lord my God,
That speake full wickedly:
These that are lifted vp in vayne,
Beyng enemyes to thee.

21 Hate I not them that hate thee Lord?
And not in earnest wfe
Contend I Lord agaynst them all,
Against thee that tryest!

22 I hate them with vnfayned hate,
Euen as my vtter foes:

23 Try me O God, and know my hart,
My thoughts proue and disclose.

24 Consider Lord if wickednes
In me there any be:
And in thy way, O God my guide,
For euer leade thou me.

PSALME CXL. N.

Eripe Domine, ab homine.

¶ David complaineth of the cruelty, falshood and iniuries of his enemies, agaynst whiche he prayeth vnto the Lord, and sheweth hym selfe of his helpe and succour. Wherefore he prayeth the Lord, and to assure them selves of his tuition.

¶ Sing this as the Lamentation.

Lord saue me from the euill man,
And from the cruell wight
1 Deliuer me, which euill do
Imagine in their spite.
Which make on me continuall war,

Their tonges loe they haue wher
3 Like Serpents, vnderneath theyr lips
Is Adders poyson fet.

4 Keepe me, O Lord, from wicked hands,
Preserue

PSALME CXLI, CXLII.

38

Preferue me to abyde
Free from the cruell man, that meanes
To cause my steps to slide.
The proude haue layd a snare for me,
And they haue spred a net:
With cordes, in my path way, and grynns
For me eke haue they set.

6 Therefore I sayd vnto the Lord,
Thou art my God alone:
Hear me O Lord oh heare the voyce
Wherewith I pray and mone.
7 O Lord my God thou onely art,
The strength that saueh me:
My head in day of battell hath
Bene couered by thee.

8 Let not O Lord the wicked haue
The end of his desire:
Performe not his yll thoughts, least they

With pride be set on fire.
9 Of them that compas me about,
The chiefeft of them all:
Lord let the mischief of theyr lips
Vpon themselues be fall.

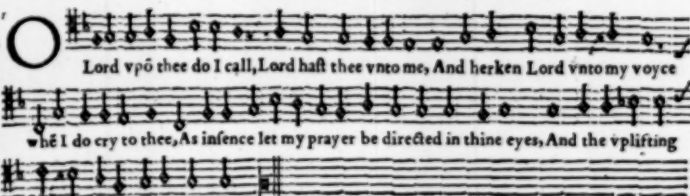
10 Let Coales fall on them, let him cast
Them in consuming flame:
And in deepe pyrs, so as they may
Not rviſe out of the same.
11 For no backbiter shall on earth
Be set in stable plight:
And euill to destruction styll
Shall hunt the cruell wyght.

12 I know the Lord thafflicted wyll
Reuenge, and iudge the poore:
13 The iust shall prayse thy name, iust shall
Dwell with thee euermore.

PSALME CXLI N.

Domine, clamaui ad te.

¶ David being gromſſlye persecuted vnder Saul, only fleeth vnto God to haue succor, desiring hym to bridle his afflictions, that he may payemently abyde till God take vengeance of his enemyes.



Lord vpō thee do I call, Lord hast thee vnto me, And herken Lord vnto my voyce

whē I do cry to thee, As infence let my prayer be directed in thine eyes, And the vplifting

of my handes, as euening sacrifice.

3 My Lord for guiding of my mouth,
Set thou a watch before:
And also of my mouing lyps,
O Lord keepe thou the doore.
4 That I should wicked workes commit,
Incline thou not my hart:
With ill men, of theyr delicates
Lord let me eate no part.

5 But let the righteous smite me Lord,
For that is good for me:
Let him reprove me, and the same
A precious oyle shall be.
Such smitting shall not breake my head,
The tyme shall shortly fall:
When I shall in theyr miserie
Make prayer for them all.

6 Then when in stony places downe
Their iudges shall be cast:

Then shall they heare my wordes, for the
They haue a pleasant tast
7 Our bones about the graues mouth,
Loe scattred are they found:
As he that heaweth wood, or he
That diggeth in the ground.

8 But O my Lord my God, myne eyes
Do looke vp vnto thee:
In thee is al my trust, let not
My soule forsaken bee.
9 Which they haue layd to catch me in,
Lord kepe me from the snare,
And from the furtle grinnes of them.
That wicked workes are.

10 The wicked into theyr own nets,
Together let them fall:
Whye I do by thy helpe escape,
The daunger of them all.

PSALME CXLI N.

Voce mea ad Dominum.

¶ David neither affrighted with feare, nor caried away with anger, nor forced by desperation would kill Saul, but with a quiet mind directed his earnest prayer vnto God, who did preserve him

QQQ4

PSALME CXLI, CXLIH, & CXLIH.

¶ Sing this as the cxli. Psalme.

BEfore the Lord God with my voyce,
Did I send out my cry:
And with my strayned voyce vnto
The Lord God prayed I.
2 My meditation in his sighte,
To poure I did not spare:
And in the presence of the Lord,
My trouble did declare.
3 Although perplexed were my sprite,
My path was knowne to thee:
In way where I did walke, a snare
They slyly layd for me.
4 I lookt and vewed on my right hand,
But none there would me know:
All refuge fayled me, and for

My soule none cared tho.
5 Then cryed I Lord to thee, and sayd:
My hope thou onely art:
Thou in the land of liuing art,
My porcion and my part.
6 Harke to my cry for I am brought
Full low, deliuer me
From them that do me persecute:
For me to strong they be.
7 That I may prayse thy name, my soule
From prison Lord bring out:
When thou art good to me, the iust
Shal praise me round about.

PSALME CXLIH. N.

Domine exaudi orationem.

¶ An earnest prayer for remission of synnes, acknowledging that the enemyes dyd cruelly persecute hym by Gods iust iudgement. He desireth to be restored to grace, to be gouerned by hys holy spirit, that he may spend the rest of his lyfe in the true feare and seruice of God.

¶ Sing this as the cxli. Psalme.

LOrd heare my prayer, harke the playnt
That I doo make to thee:
Lord in thy natieue truth, and in
Thy iustice answer mee.
2 In iudgement with thy seruant, Lord,
Oh enter not at all:
For iustified not in thy sight
Nor one that liueth shall.
3 The enemy hath persude my soule,
My lyfe to ground hath throwne,
And layd me in the darke, like them
That dead are long agone.
4 Within me in perplexitie,
Was my accombred sprite:
And in me was my troubled hart,
Amased and affright.
5 Yet I record time past, in all
Thy woorkes I meditate:
Yea in thy woorkes I meditate,
That thy handes haue create.
6 To thee O Lord my God, loe I
Do stretch my crawing hands:
My soule desireth after thee,
As do the thirly lands.

7 Heare me with speede, my spirit doth faile
Hide not thy face me fro:
Els shal I be like them that downe
Into the pit do go.
8 Let me thy louing kindnes in
The morning heare and know:
For in thee is my trust, shew me
The way that I shall go.
9 For I lift vp my soule to thee,
O Lord deliuer me
From all myne enemies, for I
Haue hidden me with thee.
10 Teach me to do thy will, for thou,
Thou art my God I say:
Let thy good sprite into the land
Of mercy me conuey.
11 For thy names sake with quickning grace
A lyue do thou me make:
And out of trouble bring my soule,
Euen for thy iustice sake.
12 And for thy mercy slay my foes,
O Lord destroy them all:
That do oppresse my soule, for I,
Thy seruant am and shal.

PSALME CXLIH. N.

Benedictus Dominus Deus meus.

¶ David prayseth the Lord with great affection and humilitie for his kingdome restored, and for his tribulacions obuiated, yet calling for helpe, and the destruction of the wicked, promising to acknowledge the same with song of prayser, and declareth wherein the felicitye of any people consisteth.

¶ Sing

Sing this as the cxlv. Psalme.

Blest be the Lord my strength that doth
Instruct my hand to fight:
The Lord that doth my fingers frame
To battell by his might.
He is my goodnes fort, and to a re,
Deliuere and shield:
In hym I trust: my people he
Subdues to me to yeld.

3 O Lord what t'ing is man, that him
Thou holdest so in price?
Or sonne of man, that vpon hym
Thou thinkest in such waies?
4 Man is but like to vanity,
So passe his dayes to end
5 As fleeting shade. Bow downe O Lord
Thy heauens and descend.

6 The mountains touch, and they shal smoke,
Cast forth thy lightning flame,
And scatter them thine arrowes shoote,
Consume them with the same:
7 Send down thy hand euen from aboue
O Lord deliuer mee:
Take me from waters great, from hand
Of straungers make me free.

8 Whose subtil mouth of vanity,
And fondnes doth entreat:
And their right hand is a right hand
Of falshood and deceit.

9 A new song I wyll sing O God,
And singing wyll bee:
On vicle and on instruments,
Ten stringed vnto thee.

10 Euen he it is that onely geueth
Deliueraunce to kings:
Vnto his seruauit Dauid helpe,
From hurtful sword he brings.
11 From straungers hand me save and shield,
Whose mouth talkes vanitie:
And their right hand is a right hand,
Of guile and subtiltie.

12 That our sonnes maye be as the plante
Whom growing youth doth reare:
Our daughters as carued corner stones,
Like to a palace fayre.
13 Our corners full, and plenty may
With sundry sortes be found:
Our sheepe bring thousands, in our stetes
Ten thousands may abound.

14 Oure Oxen be to labour strong,
That none doo vs invade:
There be no going out, no cry
Within our strectes be made.

15 The people blessed are of the Lord,
Such blessings are so store:
Yea blessed all the people are,
Whose God is God the Lord.

PSALME CXLV. N.

Exaltabo te, Deus meus.

*9 This Psalme was made when the kingdom of Dauid flourisheth. wherein he describeth the wonderfull
previdence of God, as wel in governing man, as in preserving all the rest of his creatures. He prayeth
God for his iustice and mercy, but specially for his loving kindnes towards those that call vpon hym,
that save hym and love him.*

T Hee wyll I laud my God and king, and blesse thy name for aye, for euer will I praise
thy name, and bles thee day by day Great is the Lord, most worthy praise, his greatnes
non can reach, from race to race they shall thy works praise and thy power preach.

51 of thy glorious maiesty,
The beuty wyll record,
And meditate vpon thy workes,
Most wonderfull (O Lord.)
6 And they shall of the power, and of
Thy fearfull actes declare:
And to publish all abroad,
Thy greatnes wyll not spare.

7 And they into the mention shall
Crake of thy goodnes great
And I aloud thy rightuousnes,
In singing shall repeate.
8 The Lord our God is gracious,
And mercyfull also:
Of great abounding mercy, and
To anger he is slow.

RRR

PSALME CXLV, CXLVI, & CXLVII.

- 9 Yea good to all, and all his workes,
His mercy doth exceede:
10 To all thy workes do praye thee Lord,
And to thine honor spreade.
11 Thy saintes do blisse thee, and they do
Thy kingdome glory shew:
12 And blase thy power, to cause the sonnes
Of men his power to know.
13 And of his mighty kingdome eke,
To spread the glorious prayse:
Thy kingdome Lord a kingdome is,
That doth endure alwayes,
And thy dominion through eche age,
Endures without decay:
14 The Lord vpholdeth them that fall,
The sliding he doth stay.
15 The eyes of all do wayte on thee,
Thou doost them all relieue:
And thou to eche, sufficing foode
In season due doost geue.
16 Thou openest thy plenteous hand,
And bounteously doost fyll
All thinges whatsoever doth lyue,
With giftes of thy good wyll.
17 The Lord is iust in all his wayes
His workes are holy all:
18 Nere all he is that call on hym,
In truth that on him call.
19 He the desires which they require,
That feare him will fulfill:
And he will heare them when they cry,
And saue them all he will.
20 The Lord preferres all those, to him
That beare a louing hart:
But he, them all that wicked are:
Will vtterly subuert.
21 My thankfull shal gladly speake
The prayse of the Lord:
And flesh to prayse his holy name,
For euer shall accord.

PSALME CXLVI. L. H.

Lauda anima mea Dominum.

¶ David shewing the graine desire he had to prayse God, teacheth that none should put their trust in man
in God alone: who is almighty, and deliuereth the afflicted, nourisheth the poore, setteth prisoners at
liberty, comforteth the fatherlesse, widowers, and the straungers, and reigneth long for euer.

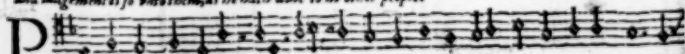
¶ Sing this as the cxxxvii. Psalm.

- M**Y soule prayse thou the Lord alwayes, which doth his woord and promise keepe,
My God I will confesse: In truth and euer shall.
2 Whyle breath & life prolong my dayes 7 With right alwayes doth he proceede,
My tong no tyme shall cease. For such as suffer wrong:
3 Trust not in worldly princes then, The poore and hungry he doth feede,
Though they abound in wealth: And lose the fetters strong.
Nor in the sonnes of mortall men, 8 The Lord doth send the blind their sight,
In whom there is no health. The lame to lyms restore:
4 For why their breath doth soone depart The Lord (I say) doth loue the right,
To earth anon they fall: And iust man euermore.
And then the counsels of their hart, 9 He doth defend the fatherlesse,
Decay and perish all. The straungers sad in hart,
5 O happy is that man I say, And quite the ydow from distress,
Whom Iacobs God doth ayde: And yll mens wayes subuert.
And he whose hope doth not decay, 10 Thy Lord and God eternally,
But on the Lord is stayde. O Sion still shall raigoe:
6 Which made the earth and waters deepe In time of all posterity,
The heauens hie with all: For euer to remayne.

PSALME CXLVII. N.

Laudate Dominum, quoniam.

¶ The Prophet prayseth the bounty, wisdom, power, iustice, and providence of God vpon all his creatures.
But specially vpon his Church, whiche he gathered together after theyr dispersall, declaring his word
and iudgement: so vnto them, as he hath done to no other people.

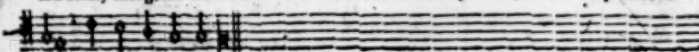
P
Rayse ye the Lord for it is good vnto our God to sing: for it is pleasant: and to prayse it
is a com-

PSALME CXLVII, & CXLVIII.

18



is a comly thing, the Lord his own Ierusalem, he buildeth vp alone, and the dispryt of Ie-



rael, doth gather into one.

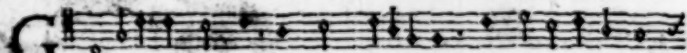
- 3 He heales the broken in their hart,
Their fore vp doth he binde:
- 4 He counts the number of the stars,
And names them in their kinde.
- 5 Great is our Lord great is his power,
His wisdom infinite:
- 6 The Lord releues the mecke, and throwes
To ground the wicked wight.
- 7 Syng vnto God the Lord with praise,
Vnto the Lord reioyce:
And to our God vpon the harpe
Aduaunce your singing voyce.
- 8 He couers heauen with cloudes, and for
The earth prepareth rayne:
And on the mountaines he doth make,
The grasse to grow agayne.
- 9 He geues to beastes theyr food, and to
Yong Rauens when they cry:
- 10 His pleasure not in strength of horse,
Nor in many legs doth lye.
- 11 But in all those that feare the Lord,
The Lord hath his delight:
And such as do attend vpon
His mercies shining light.
- 12 O praye thy Lord Ierusalem,
Thy God O Syon praye:

- 13 For he the bars hath forged strong,
Wherwith thy gate he stayes.
- 14 Thy chyldren he hath blest in thee,
And in thy borders bee
Doth sette peace, and with the floure
Of wheate he fylleth thee.
- 15 And his commandement vpon
The earth he sendeth out:
And eke his woord with speedy course,
Doth swiftly run about.
- 16 He getteth snow like wool, bore frost
Like ashes doth he spred:
- 17 Like morsels castes his yfe, therof
The colde who can abide!
- 18 He sendeth forth his mighty woord,
And melteth them againe:
His winde he makes to blow, and then
The waters flowe amayne.
- 19 The doctrine of his holy worde
To Iacob doth he shewe.
His statutes and his iudgements he
Geues Iudaell to know.
- 20 With euery nation hath he not
So dealt, nor they haue knowne
His secreete iudgements, yet therfore,
Prayse ye the Lord alone.

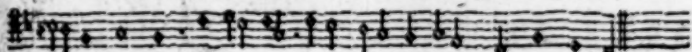
PSALME CXLVIII I. P.

Laudate Dominum.

¶ He promyseth all creatures to prayse the Lord in Heauen in earth, and in all places specially for the po-
wer that he hath geuen to hye people Iudaell, whom he hath taken from among the heathen.



Euclaude vnto the Lord, from heauen that is so hye: praye him in dede & word,



aboue the starry skye. And also ye, hye angels all, armies royal, prayse him with gle.

- 3 Prayse him both Moone and Sunne
Which are so cleare and bryght,
The same of you be done,
Ye glistering Rayes of light.
- 4 And eke no lesse,
Ye heauens sayre.
- 5 And cloudes of the ayre,
Hys laude expresse.
- 6 For as hye woord they were,

- All formed as we see:
At his voyce did appeare,
All thinge in theyr degres,
Which he set fast:
- To them he made,
A lawe and trade,
For aye to last.
- 7 Extoll and prayse Gods name,
In earth ye Dragons fell.

RRR

PSALME CXLIX, & CL.

All deepes do ye the same,
For it becommeth you well,
8 Him magnifie,
Fyre, Hayle, lfe, now,
And stormes that blow,
At hys decree.

9 The hylles and mountaynes all,
And trees that fruitfull are,
The Ceders great and tall,
Hys worthy prayse declare.
10 Beastes and cattell,
Yea birdes fling:
And wormes creepng,
That on earth dwell.

11 All kyngs both more and lesse,
With all theyr pompous trayne,
Princes and all iudges,
That in the worlde remaine,
Exalte his name,

12 Yong men and maydes,
Olde men and babes,
Do ye the same,
13 For hys name shall we proue,
To be most excellent:
Whose prayse is faire above,
The earth and firmament.
14 For sure he shall,
Exalte with blisse,
The borne of hys.
And helpe them all.

His saintes all shall foorth tell,
His prayse and worthynesse
The children of Israhell,
Eche one both more and lesse.
15 And also they
That with good will,
His wordes fulfill,
And hym obey.

PSALME CXLIX. N. Cantate Domino canticum.

An exhortation to the Church to prayse the Lord for his victory and conquest, that he giveth his saintes against all their power.

Sing this as the cxlv. Psalme.

Sing ye vnto the Lord our God,
A new reioyng song:
And let the prayse of hym be heard,
Hys holy saintes among.

2 Let Israhell reioyce in hym,
That made hym of nothyng,
And let the serde of Syon eke,
Be ioyfull in theyr kyng.

3 Let them sound prayse with voyce of flute
Vnto hys holy name:
And with the Timbrell and the Harpe,
Sing prayses of the same.
For why the Lord his pleasure all,
Hath in hys people fet:
And by deliuerance he will rayse,
The meeke to glory great.

4 With glory and with honor now,
Let all the saintes reioyce:
And now aloude vpon theyr beds,
Aduance their singing voyce.
6 And in their mouthes let be the actes
Of God the mighty Lord:
And in their handes let them beare
A double edged sword.

7 To plage the Heathen and correct,
The people with their handes,
8 To bind theyr stately kyngs in chaines
Their Lordes in yron bandes.
9 To execute on them the dome,
That written is before:
This honor all his saintes shall haue,
Prayse ye the Lord therefore.

PSALME CL. N. Laudate Dominum.

An exhortation to prayse the Lord without ceasse, by all manner of wayes, for all his mightye, and wonderfull workes.

Sing this as the cxlvii. Psalme.

Yeld vnto God the myghty Lord,
Prayse in hys sanctuarie:
And prayse him in the firmament,
That shewes hys power on hye.

2 Aduance his name and prayse hym in
His mighty actes alwayes:
According to hys excellency,
Of greatnes geue hym prayse.

3 His prayse with the princely noyse,
Of soundyng troups blow:

Prayse hym vpon the viole, and
Vpon the harpe also,
4 Prayse him with Timbrell and with Flute,
Organnes and Virgin illes:
5 With soundyng Cymbals prayse ye hym:
Prayse hym with loude Cymbals.
6 What ever hath the benefite
Of breathyng, prayse the Lord:
To prayse the name of God the Lord,
Agree with one accord.

¶ Thende of the Psalmes of Dauid in meter.

The

THE X. COMMAVNDEMENTES¹⁹ of almighty God.

Exodus. xx.

A Told my people and geue care, offerly thyngs I will thee tell: Se that my wordes in
minde thou beare, And to my preceptes lyften well.

1 I am thy Souerain Lord and God,
Which haue thee brought from carefull thrall,
And eke reclaymde from Pharaos rod,
Make the no Gods on them to call.

2 Nor facioned forme of any thyng,
In heauen or earth to woorthyp it:
For I thy God by reuenging:
With greuous plagis this sinne will finite.

3 Take not in wayne his holy name,
Abuse it not after thy will.
For so thou myght soone purchase blame
And in his wrath he would thee spyll.

4 The Lord from work the seuenth day ceast
And brought all thyngs to perfect end,
So thou and thyne, that day take rest,
That to Gods bester ye may attend.

5 Vnto thy parentes honor geue,
As Gods commaundementis do pretende
That thou long dayes and good mayst lyue
In earth, where God a place doth lende.

6 Beware of murder, and cruell hate,
7 All filthy fornication feare:
8 See thou steale not in any rate,

9 Falso witness agaynst no man beare.

10 Thy neighbours house with not to haue,
His wyfe, or ought that he calles myne:
His field, his Oxe, his Ass, his Slaue,
Or any thing, which is not thyne.

¶ A prayer.

The spirit of grace graunt vs (O Lord)
To keepe these lawes, our harts restore:
And cause vs all with one accorde,
To magnifie thy name therfore.

For of our selues no strength we haue,
To keepe these lawes after thy will:
Thy might therfore (O Christ) we craue,
That we in thee may them fulfill.

Lord for thy names sake, graunt vs this
Thou art our strength, of Saviour Christ:
Of thee to speede, how should we mis,
In whom our treasure doth consist.

To thee for euermore be prayse,
With the father in eche respect:
And with thy holy sprite alwayes,
The comforter of thyne elect.

¶ The song of Simeon.

Luk. ii. VV. vyhit.

Now, Iusse me, O Lord, As thou didst once accord, Hère to departe in thy peace,
Since I haue had the sight, Of thy great sauynge might, whiche shall our synnes
all release.

For him thou hadst prepaide,
And to the worlde declarede,
By all the Prophetes of olde:

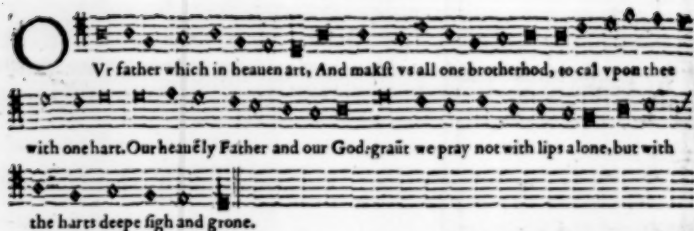
As to thee Geue grace,
And Israel folowe,
Whiche is thine owne chosen folde

RRR 3

The Lordes Prayer, and the Crede.

The Lordes Prayer.

D. Core.



Vr father which in heauen art, And makst vs all one brotherhod, so cal vpon thee

with one hart. Our heauēly Father and our God: graūt we pray not with lips alone, but with

the harts deepe sigh and grone.

Thy blessed name be sanctified,
Thy holy worde mought vs inflame,
In holy lyfe for to abyde,
To magnifie thy holy name:
From all errours defend and keepe,
The litle flock of thy poore sheepe

Thy kyngdome come euen at this houre,
And henceforth euerlastingly:
Thyne holy Ghost into vs poure:
With all his giftes most plenteously,
From Satrans rage and filthy band,
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also,
In trouble graunt vs patience,
Thee to obey in wealth and wo.
Let not flesh, bloud, or any ill,
Preuaile agaynst thy holy will.

Geue vs this day our dayly bread,
And all other good giftes of thine:
Keepe vs from warre, and from bloudshed,
Also from sicknes dearth and pine.
That we may lyue in quietnesse,
Without all greedy carefulnessse,

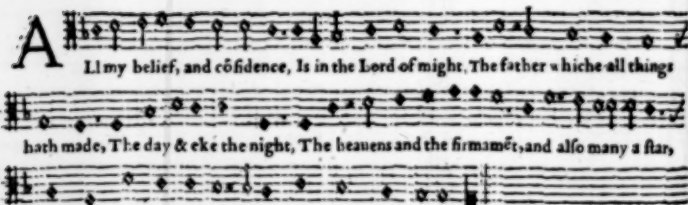
Forgiue vs our offences all,
Reliue our carefull conscience:
As we forgiue both great and small,
Which vnto vs haue done offence,
Prepare vs Lord for to serue thee,
In pfect loue and vnitie.

O Lord into temptation,
Leade vs not when the fende doth rage:
To withstand his inuasion:
Geue power and strength to euery age,
Arme and make strong thy feable host,
With faith and with thy holy Ghost.

O Lord from euill deliuer vs,
The dayes and tymes are dangerous,
From euerlasting death saue vs:
And in our last ende comfort vs,
A blessed end to vs bequath,
Into thy handes our soules receyue.

For thou (O Lord) art king of kings,
And thou hast power ouer all,
Thy glory shineth in all things:
In the wide world vniuersall,
Amen, Let it be done (O Lord)
That we haue prayed with one accord.

The. xii. Articles of the Christian Faith.



I lmy belief, and cōfidence, Is in the Lord of might, The father whiche all things

hath made, The day & eke the night, The heauens and the firmamēt, and also many a star,

The earth, and all that is therein, which passe mans reason far,

And in lyke maner I beleue,
In Christ our Lord his sonnet:
Coequall with the fathre,

And man in flesh and bone,
Conceyued by the holy Ghost,
His worde doth me assure

And

A prayer vnto the holy Ghost.

60

And of his mother Mary borne,
Yet she a Virgin pure.

Bycause of mankynd to Satan was,
For sinne in bonde and thrall
He came and offered vp hym selfe,
To death to saue vs all.
And sufferyng most greuous paynes
Then Pylare beyng iudges
Was crucified on the crosse,
And thereat did not grudge.

And so he dyed in the flesh,
But quickned in the sprite:
His body then was buried,
As is our vfe and rite.

And in the thyrd day of hys death,
He rose to lyfe agayne:
To shewe he might be glorified,
Out of all grief and payne.
Ascending to the heuens hye,
To sit in glory still:
On Gods ryght hand, his Father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come agayne:
With Angels power: yet of that day
We all be vncertayne,
To iudge all people righteously,

Whom he hath dearly bought:
The lyuing and the dead also,
Which he hath made of nought.

And in the holy sprite of God,
My fayth to satisfie:
The thyrd person in Trinitie,
Beleue I stedfastly.
The holy and catholick Church,
That Gods worde doth maintayne:
And holy Scripture doth alowe,
Which Satan doth disdayne.

And also I do trust to haue,
By Iesu Christ his deare,
Release and pardon of my sinnes,
And that onely by fayth.
What tyme all flesh shall ryse agayne,
Before the Lord of might:
And see hym with theyr bodely eyes,
Which now do geue them lyght.

And then shall Christ our sauour,
The sheepe and Goates deuide:
And geue lyfe euerlastingly,
To those whom he hath tride,
Which is the realme celestiall,
In glory for to rest
With all the holy company.
Of Sainctes and Angels blest.

Which serue the Lord omnipotent,
Obediently eche houre:
To whom be all dominion,
And prayse for euermore.

¶ A prayer vnto the holy Ghost to be song before the Sermon.

¶ Sing this as the cxix. Psalm.

Come holy sprite the God of myght,
Comforter of vs all:
Teach vs to know thy word a ryght
That we do neuer fall.
O holy Ghost, visite our coast,
Defend vs with thy shielde
Agaynst all sinne and wickednes,
Lord helpe vs win the field.
Lord keepe our Queene and her counsell,
And geue them will and might:
To perseuer in thy Gospell,
Which can put sinne to flight,
O Lord that geuest thy holy word,
Send preachers plenteously:
That in the same we may accord,
And therein lyue and dye.
O holy Sprite, direct a right,
The Preachers of thy word:
That thou by them mayst cut downe synne,
As it were with a sword.
Depart not from those Pastors pure,
But ayde them at all neede:
Which breake to vs the bread of lyfe,

Where of our soules do feede.
O blessed spirite of truth, kepe vs
In peace and vniyte:
Kepe vs from sectes and errours all,
And from all papistry.
Conuert all those that are our foes,
And bring them to thy light:
That they and we may well agree,
And prayse thee day and night.
O Lord increase our faith in vs,
And loue so to abound:
That man and wyfe he voyde of strife,
And neighbours about vs round,
In our tyme geue thy peace, O Lord,
To nations far and nye:
And teache them all thy holy woord,
That we may sing to thee.
All glory to the Trinity,
That is of mightes most:
The liuing Father and the Sonne,
And eke the holy ghost.

RRR 4

Da pacem Domine, and Lamentation.

As it hath bene in all the tyme,
That hath bene here to fore:

As it is now, and so shall be,
Hence forth for euermore.

Da pacem Domine.

Gee peace in these our dayes O Lord, gre t daungers are now at hand, thine
enemies with one accord, Christs name in euery land, seke to deface, roote out and race,
Thy true right worship in dede. Be thou the stay, Lord we
lone in all neede.

Geue vs that peace, which we doo lacke,
Through misbelief and ill lyfe:
Thy word to offer thou dost not slacke,
Whiche we vnkindly gainstrieue.
With fire and sword,
This healthfull word:
Some persecute and oppres:
Some with the mouth,
Confes the truth,
Wythout sincere godlynes.

Geue peace and vs thy spire down send
Wyth griefe and repentaunce true:
Do peace our hartes, our liues to amende,
And by faith Christ reue:
That feare and dread,
War and blood shed,
Through thy sweete mercy and grace:
May from vs flyde,
Thy truth abyde,
And shine in euery place.

¶ The Lamentation.

¶ *Through perfect repentance the synner hath a sure trust in God that his finnes shall be washed away in Christes blood.*

Olorde in thee is al my trust, geue eare vnto my woofull cry: Refuse me not
that am vniust: but bowing down thy heavenly eye, Behold how I do still lament
my syns wherein I do offende: O Lord for them shall I be thent: Sith thee to please
I doo intend.

No no not so thy will is bent,
To deale with sinners in thine ire.
But when in hart they shall repent,
Thou grauntit with speede their iust desire
To thee therefore still shall I crye,
To wa'he away my sinfull crime:
Thy blood (O Lord) is not yet dry
But that it may helpe me in tyme.

Hast thee O Lord, hast thee I say,
To poure on me the giftes of grace,
That when this life must flit away,
In heauen with thee I may haue place,
Where thou doost raigne eternally,
With God which once did down thee send
Where Angels sing continually,
To thee be prayse world without end.
¶ A than.

¶ A thanks geuing after the receiuing of the Lordes supper.

¶ Sing this as the xxxvii. Psalmē.

THe Lord be thanked for his gifts,
And mercy euermore:
That he doth shew vnto his sayntes,
To him be laud therfore.

Our tonges cannot so prayse the Lord
As he doth right deserue:
Our hartes can not of him so thinke,
As he doth vs preserue.

His benefites they be so great,
To vs that be but syn:
That at our hands for recompence,
There is no hope to wyn.
O synfull flesh that thou shouldst haue,
Such mercies of the Lord:
That doost deserue more worthely
Of him to be abhord.

Nought els but sinne and wretchednes,
Doth rest within our hartes:
And stubbornly against the Lord,
We dayly play our partes.
The sunne aboue in firmament,
That is to be alight:
Doth shew it selfe more cleare and pure,
Then we be in his sight.

The heauens aboue, and all therein
More holy are then wee:
They serue the Lord in their estate,
Eche one in his degree.
They doo not strue for mastership,
Nor shake their office set:
But feare the Lord and doo his wyll,
Hate is to them no let.

Also the earth and all therein
Of God it is in aw.
It doth obserue the formers wyll,
By skilfull natures law.
The sea and all that therein is,
Doth bend when God doth becke:
The sprines beneath doth tremble all,
And feare his wrathfull checke.

But we alas, for whom all theses
Were made them for to rule:
Doo not so know or loue the Lord,
As doth the Oxe or Mule.
Alas he gaue, for vs to know
What was his holy wyll:
He would vs good, but we wyll not
Auoide the thing is yll.

Not one of vs that seeketh out
The Lord of lyfe to please:
Nor do the thing that might vs ioyns,
Our Christ and quiet ease,

Thus we are all his enemies,
We can it not deny
And he againe of his good wyll,
Would not that we should dye.

Therefore when remedy was none,
To bring vs vnto lyfe:
The sonne of God, our flesh he tooke,
To mend our mortall strife.
And all the law of God our Lord.
He dyd it full obeys:
And for our synnes vpon the crosse
His bloud our dees dyd pay.

And that we should not yet forget
What good he to vs wrought:
A signe he left our eyes to tel,
That he our bodies bought.
In bread and wyne here visible,
Vnto thyne eyes and taste:
His mercies great thou mayst record,
If that his sprite thou hast.

As once the corne did lyne and grow,
And was cut downe with sicke,
And threshed out with many stripes,
Out of his huskes to drue:
And as the myll with violence,
Did teare it out so small,
And made it lyke to earthly dust,
Not sparing it at all:

And as the owen with fyre hote,
did close it vp in brate:
And all this done that I haue sayd,
That it should be our meate:
So was the Lord in his ripe age
Cut downe by cruell death,
His soule be gaue in torments great,
And yielded vp his breath.

By cause that he to vs might be
An euerlasting bread:
With much reproch and trouble great,
On earth his life he led.
And as the grappes in pleasant time,
Are pressed very sore,
And plucked downe when they be ripe,
Nor let to grow no more,

By cause the iuyse that in them is
As comfortable drinke,
We might receyue and ioyfull be,
When sorowes make vs shrinket:
So Christes bloud out pressed was,
With nayles and eke with speare:
The iuyse wherof doth saue all those,
That ryghtly doo him feare.

PSALME L.

14 And as the cornes by vnitye,
Into one loafe is knyt:
So is the Lord and hys whole church,
Though he in heauen syt.
As many grapes make but one wyne,
So should we be but one:
In faith and loue, in Christ aboue,
And vnto Christ alone,
15 Leading a lyfe without all strife,
In quiet rest and peace:

From enuy and from malice both,
Our hartes and tonges to cease,
Which if we do, then shall we shew
That we his chosen bee:
By fayth in him to leade a lyfe,
As alwayes wyll bee.

16 And that we may fo doo in deede,
God send vs all his grace.
Then after death we shall be sure,
With him to haue a place.

Deus Deorum.

Psalme L. VV. vvhit.

T He mighty God, the eternall hath thus spoke: And all the world he will call and pro-
uoke. Euen from the East, & so forth to the west. 1. From toward Sion whyche place him
likerh best, God will appeare in beaury most excellent. 2. Our God wil come before that
long time be spent.

Deuouring fire
Shall go before his face:
A great tempest
Shall ronne about him trare.
4 Then shall he call
The earth and heauen bright,
To iudge his folke
With equity and right,
5 Saying, go to,
And now my Saintes assembl:
My paste they keepe,
Their giftes do not dissemble.
6 The heauens shall
Declare hys rightousnes,
For God is iudge
Of all thynges more and lesse.
7 Heare my people
For I wyll now reueale:
Lyst Israell,
I wyll thee nought concele,
Thy God, thy God
Am I, and wyll not blame thee
8 For geuing not
All maner offringes to me.
9 I haue no neede
To take of thee at all,
Goates of thy fold,
Of Calfe out of thy stall.
10 For all the beastes
Are myne within the woods:
On thousand hyls,
Cattell are mine own gooda.

11 I know for myne,
All byrdes that are on mountaynes,
All beastes are myne,
Which haunt the fieldes and fountaines,
12 Hungry if I were,
I would not thee it tell:
For all is myne
That in the world doth dwell,
13 Eate I the flesh
Of great Bulls or Bullockes?
Or drinke the blood
Of Goates and of the flockes?
14 Offer to God
Praise and hearty thanks geuing,
And paye thy vowes
Vnto God euertliuing.
15 Call vpon me
When troubled thou shalt be.
Then wyll I helpe,
And thou shalt honour me.
16 To the wycked
Thus sayth the eternall God:
Why doost thou preach
My lawes and beites abroad,
Seing thou hast
Them with thy mouth abused?
17 And hatest to be
By discipline reformed?
My wordes I say
Thou doost reiect and hate.
18 If that thou see

A then

A theefe, as wyth thy mare
Thou runst with him.
And so your pray doo seeke:
And art all one
With baudes and rufians eke,
19 Thou geuelt thy felife
To backbite and to slaunders,
And how thy tong
Deceiueth, it is a wonder.
20 Thou steest musing
Thy brother how to blame:
And how to put
Thy mothers sonne to shame.
21 These things thou dydst,
And whylst I held my tong,
Thou dydst me iudge
(By cause I stayd so long.)

Lyke to thy selfe:
Yet though I kept long silence,
Once shalt thou feele,
Of thy wronges iust recompence.

22 Consider this,
Ye that forget the Lord,
And feare not, when
He threatneth wyth his word,
Least without helpe
I spoyle you as a pray.
23 But he that thankes
Offreth prayserh me ay,
Sayth the Lord God:
And he that walketh thys trace,
I wyll hym teach
Gods sauing health to embrace:

PSALME CXXV. R. VV.

Qui confidunt in Domino.

¶ Sing this as the x. Commaundements.

THose that do put their confidence,
Vpon the Lord our God onely,
And flee to him for his defence,
In all their neede and misery.
Their faith is sure firme to endure,
Grounded on Christ the corner stone,
Moued with none yll, but standeth styll,
Stedfast lyke to the mount Sion.

And as about Ierusalem,
The mighty hyls doo it compasse,
So that no enmies comes to them,
To hurt their towne in any case:
So God in dede, in euery neede,
His faythfull people doth defend,
Standing them by assuredly,
From this time forth world without end.

Right wise and good is our Lord God
And wyl not suffer certainly:
The synners and vngodlyes rod,
To tary vpon his family.

Least they also, from God should go,
Falling to synne and wyckednes.
O Lord defend world without end,
Thy Christen flocke through thy goodnes.

O Lord doo good thy Christians all,
That stedfast in thy woord abyde.
Such as wyllingly from God fall,
And to false doctrine dayly slide,
Such wyll the Lord, scatter abroad,
With Hipocrites throwne downe to hel.
God wyll them send paines without end,
But Lord graunt peace to Israell.

Glory to God the father all might,
And to the sonne our sauour.
And to the holy gho^t whose light,
Shine in our hartes and vs succour.
That the right way, from day do day,
We may walke and him glorify.
With hartes desire all that are here,
Worship the Lord, and say, Amen.

Robert Wisdome.

P Referue vs lord b. thy dere word Fro Tuik and Pope defend vs Lord. Which both

would thrust out of his throne: Our Lord Iesus Christ thy deare sonne.

Lord Iesus Christ shew forth thy might,
That thou art Lord of Lordes by right
Thy poore afflicted flocke defend:
That they may prayse thee without end.

God holy Gho^t, our comfortour,
Be our patron, helpe, and succour:

Geue vs one minde and perfect peace:
All gistes of grace in vs encrease.

Thou liuing God in parsons three,
Thy name be prayed in vnitie
In all our nede so vs defend:
That we may prayse the world without end.

**¶ A Table bogh for the number of the vvhole
Psalmes, and also in vvhat leafe you
may finde euery of them.**

Psalme

Fol. 111 I did in hart reioyce to heare.

¶

A

30 **A**ll laud and prayfe.
49 All pople harken.
78 Attend my people to my.
81 Amid the preafe with men.

B

81 **B**lighte and glad, in God.
119 Blessed are they that perfect.
128 Blessed art thou that.
134 Behold and haue regarde.
143 Before t^e Lord God.
144 Blest be the Lord my.

D

83 **D**o not(O God)refraine.

E

137 **E**xcept the Lord the.

G

29 **G**ue to the Lord ye.
37 Grudge not to see the.
48 Great is the Lord and.
54 God saue me for thy.
105 Geue praises vnto God.
107 Geue thanks vnto the Lord.
148 Geue laud vnto the Lord.

H

27 **H**elp Lord for good and.
33 How long wilt thou forget.
56 Haue mercy Lord on.
67 Haue mercy on.
73 Ho^e euer it be, yet God.
84 How pleasant is thy.
91 He that within the secret.

I

5 **I**ncline thine eares vnto.
11 I trust in God, how dare.
20 In trouble and aduersity.
25 I lift mine hart to thee.
34 I will geue laud and.
39 I said I will looke to my.
40 I wayted long and sought.
43 Iudge and reuenge my.
77 I with my voyce to God.
91 It is a thing both good.
100 In God the Lord be glad.
101 I mercy will and iudgement,
109 In spec^eles silence do not.
116 I loue the Lord, by cause.
120 In trouble and in thrall.
121 I lift mine eyes to Sion.

L

10 6 **L**ord in thy wrath reprove.
18 16 Lord keepe me for I trust.
30 16 Lord be my iudge, and.
31 35 Lord pleade my cause against.
43 Like as the hart doth breath.
48 Let God arise and then his.
51 71 Lord geue thy iudgements.
47 86 Lord bow thine eare to my.
53 88 Lord God of helth the hope.
53 130 Lord to thee I make my mone.
56 140 Lord saue me from the euill.
57 143 Lord heare my prayer.

M

31 23 **M**y shepherd is the liuing.
45 My hart doth take in.
62 My soule to God shall geue.
52 71 My Lord my God in all.
103 My soule geue laud vnto.
104 My soule prayse the Lord.
146 My soule prayse thou the.

N

13 115 **N**ot to vs Lord, not vnto.
30 114 Now Israel may say and

O

41 30 **O** Lord how are my foes.
40 O God that art my.
7 O Lord my God, I put.
4 8 O God our Lord how.
4 15 O Lord within thy tabern.
21 17 O Lord geue eare to my.
24 18 O God my strength and.
28 21 O Lord how ioyfull is the.
31 22 O God my God, wherefore.
36 31 O Lord I put my trust
44 Our eares haue hard our.
51 O Lord consider my distress.
2 55 O God geue eare and do apply.
4 62 O Lord thou didst vs cleane.
7 63 O God my God, I watch.
9 64 O Lord vnto my voyce geue.
12 70 O God, to me take.
14 79 O Lord the gentiles do invade.
15 94 O Lord thou doost reuenge.
26 95 O Comelet vs lipt vpon.
39 98 O sing ye now vnto.
36 103 O heare my pra^e, er(Lord)
39 108 O God, my hart prepared.
39 117 O all the nations of the.
44 118 O Geue ye thanks vnto.
46 123 O Lord that heauen doost.
50 129 Oit they, now Israel.
51 131 O Lord I am not puffed in.

133 O how

133 O how happy a thing.
 135 O Prayfe the Lord.
 139 O Lord thou haft me tride.
 141 O Lord vpon thee do.

P

138 P^ryme not to rebuke.
 106 Prayfe ye the Lord, for.
 136 Prayfe ye the Lord.
 147 Prayfe ye the Lord for it is.

R

61 R^egard(O Lord) for I complaine.
 111 Remember Dauids troubles.

S

59 S^end aide and faue me from.
 69 S^aue me O God and that.
 96 Sing ye with prayfe vnto.
 115 Such as in God the Lord.
 149 Sing ye vnto the Lord our.

T

8 T^he man is blest that hath.
 14 There is no God, as folith.
 26 The heauens and the firmament.
 21 The Lord is onely.
 24 The earth is all the Lords.
 27 The Lord is both my health.
 28 Thou art(O Lord) my strength.
 31 The man is blest, whose.
 36 The wicked with his workes.
 41 The man is blest that carefull.
 46 The Lord is our defence.
 50 The God of gods the Lord.
 53 The foolish man in that.
 57 Take pittie for thy promise.
 65 Thy prayfe alone(O Lord).
 76 To all it at now in lewry.
 80 Thou heard that Israell.
 85 Thou hast bene mercifull.
 87 That citie shall full well.
 89 To sing the mercies of.
 90 Thou(Lord) hast bene our.
 91 The Lord as king a lofe.
 97 The Lord doth raigne wheras.
 99 The Lord doth raigne, although.
 110 The Lord did say vnto.
 111 The man is blest that God.
 138 Thee will I prayfe with my.
 145 Thee will I laud my God.

V

75 Vⁿto thee God we will.

W

3 W^hy did the gentiles.
 9 With hart and mouth, vnto.
 10 What is the cause that.
 34 Why doest thou tirant boast.

The table.

31 74 Why are thou Lord so long.
 34 111 With hart I do accord, to.
 35 114 When Israell by gods.
 36 116 When that the Lord againe.
 137 When as we sat in Babylon.

83

38
 45
 45
 52
 54

Y

34 Y^e righteous in the Lord.
 34 47 Ye people all in one.
 37 58 Ye rulers that are pur.
 66 Ye men on earth in God.
 111 Ye children which dōo.
 23 150 Yeld vnto God the mighty.

11
 17
 22
 24
 45
 58

¶ The end of the Table for
 the Psalmes.

32
 35
 38
 51
 58

¶ These ye shall haue in the
 begynning of the booke be-
 fore the Psalmes.

1
 4
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 38

¶ Veni Creator spiritus.
 ¶ All people that on earth do dwell.
 ¶ The humble sure of a synner.
 ¶ Venite exultemus.
 ¶ Te Deum.
 ¶ The song of the three Children.
 ¶ Benedictus.
 ¶ Magnificat anima mea.
 ¶ Nunc dimittis.
 ¶ Quicunque vult.
 ¶ The Lamentation of a synner.
 ¶ The Pater noster.
 ¶ The .x. Commandements.
 ¶ The complaynt of a synner.

¶ These ye shall finde after
 the Psalmes.

44 ¶ Attende my people and geue care.
 45 ¶ The song of Simeon.
 51 ¶ The Lordes Prayer.
 57 ¶ The Crede.
 ¶ A prayer vnto the holy Ghost.
 39 ¶ Da pacem.
 ¶ O Lord in thee is all my trust.
 ¶ A thanks geuing.
 ¶ The mighty God, the eternall.
 1 ¶ Those that do put their confidence.
 3 ¶ Prefere vs Lord by thy deare word.
 20 ¶ Also certayn godly prayers.

FINIS.

¶ A forme of prayer to be vsed in priuat houses, euery morning and euening.

¶ Morning prayer.

ALmighty God and most mercifull father, we do not present our selues here before thy maiesty, trusting in our own merites or worthynes, but in thy manyfold mercyes, which hast promised to heare our prayers, and graunt our requests, which we shall make to thee in the name of thy beloved sonne Iesus Christ our Lord: who hath also commaunded vs to assemble our selues together in his name, with full assurance that he will not onely be amongst vs but also be our mediator and aduocate towards thy maiesty, that we may obtain althings which shall seme expedient to thy blessed will for our necessitie. Therefore we beseech thee most mercifull father, to turne thy louing countenance towards vs, and impute not vnto vs our manyfold syns & offences, whereby we iustly deserue thy wrath and sharp punishment: but rather receyue vs to thy mercy for Iesus Christes sake, accepting his death and passion as a iust recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs. And seeing of thy great mercyes, we haue quietly passed this nyght, graunt (O heauenly father) that we may bestow this daye wholly in thy seruice, so that all our thoughts, words, and dedes, may redound to the glory of thy name and good ensample to all men: who seeing our good works may glorify thee our heauenly father. And for as much as of thy mere fauour and loue, thou hast not onely created vs to thyne own similitude and likenes, but also hast chosen vs to be heyres with thy deare sonne Iesus Christ of that immortal kingdome, whiche thou preparedst for vs before the beginning of the world: we beseech thee to encrease our faith and knowledge, and to lyghten our hearts with thy holy spirit, that we may in the meane tyme, liue in godly conversation and integritye of lyfe: knowing that idolaters adulterers, couetous men, contentious persons drunkards gluttons, and suchlike, shall not inherit the kingdome of God. And bycause thou hast commaunded vs to pray one for another, we do not onely make request (O Lord) for our selues, and for them that thou hast already called to the true vnder-

standing of thy haue nye will but for all people and nations of the worlde, who as they know by thy wonderfull workes that thou art God ouer all: so they may be instructed by thy holy spirit, to beleue in thee theyr onely sauour and redemer. But forasmuch as they cannot beleue except they heare, nor cannot heare but by preaching, and none can preach except they be sent: therefore (O Lord) raise vp faithful distributors of thy mysteries, who setting a part all worldly respects, may be in their lyfe and doctrine, onely seeking thy glory. Contrarily confound Satan, Antichrist, with all hirelings, whom thou hast already cast into a reprobate sence, that they may not by sects, schismes, heresies and errors disquiet thy lytle flock. And bycause (O Lord) we be fallen into the latter dayes and dangerous tymes, wherein ignorance hath gotten the vpper hand, and Satan with his ministers seek by all meanes to quench the light of thy Gospel, we beseech thee to maintaine thy cause against those ratieng wolues, and strengthen all thy seruants, whom they kepe in pryson and bondage. Let not thy long suffering be an occasion, either to increase their tyranny, or to discourage thy children, neither: et let our sins and wickednes be an hindrance to thy mercies, but with speede (O Lord) consider these great mysteries. For thy people Israell many tymes by thyr syns prouoked thine anger, & thou punishedst them by thy iust iudgement, yet though theyr sins wer neuer so greuous, if they once returned from theyr iniquitye, thou receyuedst them to mercy. We therefore most wretched synners beseech our manifold syns, and earnestly repent vs for our former wickednes and vngodly behauiour towards thee: and where as we cannot of our selues purchase thy pardon, yet we humbly beseech thee, for Iesus Christes sake, to shew thy mercies vpon vs, and receyue vs again to thy fauour. Graunt vs, deare father, these our requests: and all other things necessarye for vs and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose name wee beseeche thee, as hee hath taught vs saying: Our Father, &c.

¶ A prayer to be sayd before meales.

ALl things depend vpon thy providence (O Lord) to receyue at thy hand due sustenance in tyme convenient. Thou graunt to them, and they gather it: thou openest thy hand, and they are satisfied with all good things. O heauenly father, whiche art the fountaine and full treasure of all good-

nes, we beseeche thee to shew thy mercies vpon vs thy children, and sanctify these gifts whiche we receiue of thy mercifull liberality, graunt vs grace to vse them soberly and purely, accordinge to thy blessed will so that hereby wee may acknowledge thee to be the author & geuer of all good things: and about all, thus we may

we may remember continually, to seeke the spirituall foode of thy word, wherwith our soules may be nourished everlastingly through our fauour Christ, who is thy true bread of life, whi-

che came downe from heauen, of whom whoso-uer eateth, shal lyue for euer, and reigne with him in glory world without end, Amen.

¶ A thankes geuing after meales.

LEt all nacions magnify, the Lord, let all people reioyce in praying and extolling his great mercyes. For his fatherly kindnes is plentyfully shewed forth vpon vs, & the truth of his promyse endureth for euer.

We render thankes vnto the (O Lord God) for the manifold benefices, which we continually receiue at thy bountifull hand, not only for that it hath pleased thee to feede vs in this present lyfe, geuing vnto vs all things necessary for the same, but especially because thou hast of thy free mercys facioned vs a newe,

into an assured hope of a farre better lyfe, the whiche thou hast declared vnto vs by thy holy Gospel. Therefore we humbly beseeche thee (O heauenly father) that thou wylt not suffer our affections to be so intangled or rooted in these earthly and corruptible things, but that we may alwayes haue our myndes directed to thee on hye continually watching for the coming of our Lord and fauour Christ, tyll he shall appeare for our full redemption. To whom with thee and the holy ghost be all honor and glory, for euer and euer. So be it.

¶ A nother thankes geuing before meate.

ETernall and euerlasting God, Father of our Lord Iesus Christ, who of thy most singular loue whiche thou bearest to mankind, hast appointed to his, sustenance, not onely the fruits of the earth, but also the soules of the aire, the bestialles of the earth, & fishes of the sea, and hast commaunded thy benefices to be receyued, as from thy handes with thankes geuing, assuring thy children by the mouth of thy Apostles, that to the cleane all things are cleane as the creatures whiche be sanctified by thy wordes and by prayer: graunt vnto vs so moderately to vse these thy giftes present, & the bodies being refreshed, the soules maye be more able to procede in all good

workes, to thy prayse of thy holy name, through Iesus Christ our Lord. So be it. Our father whiche art in heauen, &c.

¶ Another.

THe eyes of all things do looke vp & trust in thee (O Lord) thou givest them meate in due season, thou openest thy hand, and fillest with thy blessing every lyuing creature: good Lord bleste vs & the giftes whiche we receiue of thy large liberalitye, through Iesus Christ our Lord. So be it. Our father whiche art in heauen, &c.

¶ A nother thankes geuing after meate.

GLory, prayse, and honor be vnto thee most mercifull and omnipotent father, who of thyne infinite goodnes hast created man to thyne owne image and similitude, who also hast fed, and dayly feedest of thy most bountifull hand, all lyuing creatures: graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest replenish our soules with the perfect knowledge of the liuely wordes of thy beloued sonne Iesus, to whom be prayse, glory, and honor for euer. So be it.

¶ God save the Church vniuersall: our Queene and Realme; God comfort all them that be comfortles: Lord increase our faith: O Lord, for Christ thy sonnes sake, be mercifull to the common wealth, where thy Gospel is truly preached, and harbor graunted to the afflicted members of Christ body, and illuminate, accor-

ding to thy good pleasure all nations, with the brightnes of thy word. So be it.

¶ Another.

THe God of glory & peace, who hath created, redeemed & presently fed vs, be blessed for euer and euer. So be it.

¶ The God of all power, who hath called from death that great pastor of the shepe, our Lord Iesus, comfort and defend the flock, whiche he hath redeemed by the blood of the eternall Testament: increase the number of true preachers: repress the rage of obstinate tyrantes: mitigate and lighten the hearts of the ignorant: releue the paines of such as be afflicted, but especially of those that suffer for the testimony of thy truth: and finally confound Satan, by the power of our Lord Iesus Christ, Amen.

Eucnyng Prayer.

Prayers.

O Lord God, father everlasting, and full of pity, we acknowledge and confesse, that we be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy maiesty, with confidence that thou wilt heare our prayers and graunt our requestes if we consider our owne delinquings: for our consciences do accuse vs, and our synnes witness against vs, and we knowe that thou art an vpright iudge, whiche doost not iustifie the sinners and wicked men, but punishest the fautes of all such as transgresse thy commandements. Yet most mercifull father, since it hath pleased thee to commaunde vs to call on thee in all our troubles and aduersities, promysing euen then to helpe vs, when we feele our selues, as it were, swallowed vp of death & desolation, we vnto thee rebounce all worldly confidence, and flee to thy foueraigne bounty, as our onely stay and refuge: beseeching thee, not to call to remembrance our many folde synnes & wickednes, whereby we continually prouoke thy wrath and indignation against vs, neyther our negligence and unkindnesse, which haue neyther worthily esteemed, nor in our lyues sufficiently expressed the swete comfort of thy Gospell, reueled vnto vs: but rather to accept the obedience and death of thy sonne Iesus Christ, who by offering vp his body in sacrifice once for all, hath made a sufficient recompense for all our synnes. Haue mercy therefore vpon vs (O Lord) and forgiue vs our offences. Teach vs by thy holy spirit, that we may rightly vse them, and earnestly repent for the same. And so muche the rather (O Lord) by cause that the reprobate, and such as thou hast forsaken, cannot praye thee, nor call vpon thy name: but the repentyng hart,

the sorrowfull minde, the conscience oppressed, hanging and thyrsting for thy grace, shall ever set forth thy prayes and glori. And albeit we be but wormes and dust: yet thou art our creator, and we be the worke of thy handes: yea thou art our father and we thy children, thou art our shepherde, and we thy flocke, thou art our redemer, and we the people whom thou hast bought: thou art our God, and we thyne inheritance. Correct vs not therefore in thyne anger (O Lorde) neyther accordinge to our desertes punish vs, but mercifully chastise vs with a fatherly affection, that all the world may knowe, that at what tyme soeuer a synner doeth repent him of his sinne, from the bottome of his hart, thou wilt put away his wickednes out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally for asmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordayned him the day to trauell, graunt (O deare father) that we may so take our bodily rest, that our soules may continually wache, for the tyme that our Lord Iesus Christe shall appeare for our deliuerance out of this mortall life, and in the meane season that we, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: furthermore that our sleepe be not excessive or ouermuch after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that we may be better disposed to liue in all godly conuersation to the glori of thy holy name, and profit of our brethren. So be it.

A godly Prayer to be sayd at all tymes.

Honor and prayse be ginen to thee (O Lord God almighty) most deare Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse freely, and of thyne owne accord to elect & chosse vs to saluacion before the beginning of the world, and euen like continual thanks be ginen to thee for creating vs after thine owne image, for redeming vs with the precious blood of thy deare sonne, when we were vnto thee lost, for sanctifying vs with thy holy spirit in the reuelation and knowledge of thy holy word, for helping and succoring vs in all our needes and necessities, for sauing vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations & persecutions, for sparing vs so longe, and geuing vs so large a tyme of repentance. These benefites (O most mercifull father) like as we knowe to haue receyued them of thy onely goodnes, euen so we beseech thee, for thy deare sonne Iesus Christes sake, to graunt vs alwayes thy holy spirit, whereby we may

continually grow in thankfulness towards thee, to be led into all truth, and comforted in all our aduersities. O Lorde strengthen our fayth, kindle it more in seruencenes and loue towards thee & our neighbours, for thy sake. Suffer vs not most deare, Father, to receyue thy word any more in vayne: but graunt vs alwayes the assistance of thy grace and holy spirit, that in hart, word and dede we may sanctifie and do worship to thy name. Helpe to amplifye and increafe thy kingdom, and what soeuer thou sendest, we may be hartely well content with thy good pleasure and will. Let vs not lacke the thing (O Father) without the which we can not serue thee, but blesse thou all the workes of our handes, that we may haue sufficient, and not to be chargeable, but rather helpfull vnto others: be mercifull (O Lord) to our offences, and fenyng our detringers, whiche thou hast forgouen vs in Iesus Christ, make vs to loue thee & our neighbours so much the more. Be thou our Father, our Captaine and defender, in all temptations holde thou vs by thy mercifull hands, that

may be deliuered fro all inconueniences, & ende our lynes in the sanctifying & honouring of thy holy name, through Iesu Christ our Lord, and onely sauour. So be it.

Let thy mighty hande and out stretched arme (O Lord) be still our defence: thy mer-

cy and louing kin'dnes in Iesu Christ thy deare sonne, our saluation: thy true and holy word our instruction: thy grace and holy spirite, our comforte and consolation, vnto the ende and in the end. So be it.

¶ O Lord increase our fayth.

¶ A Confession of all estates and tymes.

O Eternall God and most mercifull father, we confesse, and acknowledge here before thy diuine maiestie, that we are miserable sinners, conceived and borne in sinne and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebelleth against the spirite, whereby we continually transgresse thy holy preceptes, and commandements, and so purchase to our selues, through thy iust iudgement, death and damnation. Notwithstanding (O heavenly father) forasmuch as we are displeased with our selues for the sinnes that we haue committed against thee, and do vnfeynedly repent vs of the same: we moste humbly beseeche thee for Iesus Christs sake, to shew thy mercy on vs, to forgie vs all our synnes, and to increase thy holy spirite in vs: that we acknowledging fro y^e bottome of our harts, our owen vnihtous-

nes, may from henceforth not onely mortifie our sinfull lustes and affections, but also bryng forth such frutes, as may be agreeable to thy most blessed will, not for the worthyenes thereof, but for the merites of thy dearely beloued sonne Iesu Christ our onely Sauour, whom thou hast already geuen an oblation, and offering for our sins, and for whose sake we are certainly perswaded, that thou wilt deny vs nothing, that we shall aske in his name, according to thy will. For thy spirite doth assure our consciences, that thou art our mercifull father, and so lovest vs thy children through him, that nothing is able to remoue thy heavenly grace and fauour from vs: to thee therefore (O father) with the sonne and the holy Ghost be all honor and glory, world without ende. So be it.

¶ A prayer to be sayd before a man begin his worke.

O Lord God most mercifull father and Sauour, seeing it hath pleased thee to commaunde vs to traucill, that we may releue our neede we beseeche thee of thy grace so to bleffe our labour that thy blessing may extend vnto vs, without the which we are not able to continue: and that this great fauour may be a witness vnto vs of thy bountifullnes and assistance, so that thereby we may know the fatherly care that thou hast ouer vs. Moreover (O Lord) we beseeche thee that thou wouldest strengthen vs with thine holy spirite, that we may faithfully trauallye in our estate and vocation without fraude or deceyt, and that we may endeavour our selues to folow thing holy ordinance, rather than to to folow thing holdey affection or desire to to gayne. And if it please thee (O Lord) to prosper our labour, geue vs a minde also to helpe them that haue neede, according to thine abilitie that thou of thy mercy shalt geue vs

and knowing that all good things come of thee, graunt that we may humble our selues to our neyghbours, and not by any meanes lyfte our selues vp aboue the, which haue not receyued so liberall a portion as of thy mercy thou hast geuen vnto vs. And if it please thee to try and exercise vs by greater pouertie and neede than our flesh would desire, that thou wouldest yet (O Lord) graunt vs grace to know that thou wilt nourish vs continually through thy bountifull liberalitie, that we be not so tempted that we fall into distrust: but that we may patiently waite till thou fill vs, not onely with corporall graces & benefices, but chiefly with thine heavenly and spirituall treasures, to the intent that we may alwayes haue more ample occasion to geue thee thanks, and so wholly to rest vpon thy mercyes. Heare vs, O Lord of mercy through Iesu Christ thy sonne our Lord, Amen.

¶ A Prayer for the whole state of Christes Church.

Almighty God and most mercifull Father, we humbly submit our selues, and fall downe before thy Maiestie, beseeching thee from the bottome of our hartes, that this seede of thy word, nowe sowne amongst vs, may take such deepe roote, that

neither the burning heate of persecution cause it to wither, neither the thorny cares of this life choke it, but that as seede, sowne in good ground, it may bring forth thirty, sixty, and an hundred fold, as thy heavenly wisdom hath appoynted. And by cause we haue neede conti-

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Prayer.

usually to craue many things at thy handes, we humbly beseeche thee (O heauenly father) to graunt vs thy holy spirit, to direct our petitions, that they may proceede from such a feruent minde, as may be agreeable to thy most blessed will: And saying that our infirmities is able to do nothing without thy helpe, and that thou art not ignorant with how many and great temptations we poore wretches are on euery side enclosed and compassed: let thy strength (O Lord) sustayne our weakenes, that we being defended with the force of thy grace, may be safely preserved against all assaults of Sathan: who goeth about continually lyke a roringe Lyon, seeking to deuour vs. Increase our faith (O mercifull father) that we do not swaue at any tyme from thy heauenly worde: but augment in vs hope and loue, with a carefull keeping of all thy commandementes, that no hardnes of hart, no Hypocrisie, no concupiscence of the eyes, nor intisementes of the worlde, do draw vs away from thy obedience. And saying we lyue nowe in these most perilous times, let thy fatherly prouidence defend vs against the violence of our enemies, whiche do seeke by all meanes to oppress thy truth. Furthermore for as much as by thy holy Apostles we be taught, to make our prayers and supplications for all men, we pray not onely for our selues here present, but beseech thee also, to reduce all such as be yet ignorant, fro the miserable captiuitie of blindness and error, to the pure vnderstanding & knowledge of thy heauenly truth: that we all with one consent & vnite of minde, may worship thee our onely God & sauour. And that all Pastors, Shepheards & Ministers, to whom thou hast committed the dispensation of thy holy worde, and charge of thy chosen people, may both in their lyfe and doctrine, be found faithfull, setting onely before their eyes thy glory: and that by them all poore sheepe whiche wander and go astray, may be gathered and brought home to thy fold. Moreouer bycause the hearts of rulers are in thy hands, we beseeche thee to direct, and gouerne the

hartes of all kings, princes and magistrates, to whom thou hast committed the sword: especially (O Lord) according to our bounden duty we beseeche thee to mainteyne and encrease the honorable estate of the Queenes maiestie & all her most noble Counsellors and Maiestrates, and all the whole body of this commune weale. Let thy fatherly fauor so preferre the, & thy holy spirit so gouerne their hearts, that they may in suche sorte execute their office, that thy Religion may be purely maintained maners reformed, and sinne punished according to the precise rule of thy holy word. And for that we be all members of the mysticall body of Iesus Christ, we make our requestes vnto thee (O heauenly father) for all such as are afflicted with any kynd of crosse or tribulation, as warre, plague, famine, sicknes, pouterie, imprisonment, persecution, banishment, or any other kind of thy rodde, whether it be calamitie of body, or vexation of mind, that it would please thee to geue the patience, and constancy, till thou sende the full deliuerance of all their troubles. Koothe out from hence, (O Lord) all rauening wolues, whiche to fill their bellies, seeke to destroy thy flocke. And shewe thy great mercies vpon those our brethren in other countreyes, whiche are persecuted, cast into prison and dayly condemned to death for the testimonie of thy truth. And though they be vterly destitute of all mans aide, yet let thy saeete comfort neuer depart from them, but so inflame their hartes with thy holy spirit that they may boldly and chearfully abide such triall as thy godly wisdom shall appoint. So that at length as well by their death as by their lyfe, the kingdome of thy deare sonne Iesu Christe, may increase and thynge throughe all thee worlde. In whose name we make our humble petitions vnto thee as he hath taught vs. Our Father which art in heauen halowed be thy,
be thy,
&c.

F I N I S.

THE CATECHISME OR MANER TO TEACHE CHILDREN THE

CHRISTIAN RELIGION, VVHERIN THE MI-

nister demandeth the question, and the childe maketh

answer. Made by the excellent Doctor and

Pastor in Christes Church,

John Caluin.

Of the Articles of the faithe.

The first Sunday.
WHERINTE MAN
was created,
and made,
say so!

¶ *The Minister.*

WHAT is the principal and chiefe ende of mans life?

¶ *The childe.*

To knowe God.

¶ *The minister.*

What mouth the to

obeying vnto his wil & commandementes: to seke & cal vpon him for help in our necessities, looking for saluation & al good thinges at his had. And finally to acknowledge both wyth heart & mouth, that he is fluely fountayne of all goodnesse, from whom onely al benefites and good thynges doe come.

The right maner is worship god, standing in foure pointes.

¶ *The childe.*

Because he hath created vs, and placed vs in this worlde, to ser forth his glory in vs. And it is good reason that we employ our whole life to the aunceiment of hys glory, seing he is the originall, beginning, & fountayne thereof.

¶ *The minister.*

What is then the principall & chiefe felicitie of man?

¶ *The childe.*

Euē the self same, I meane to knowe God, & to haue hys glory shewed furth in vs.

¶ *The minister.*

Why dost thou call this, mans chiefe felicitie?

¶ *The childe.*

Because that without it, our condicyō, or state, were more miserable then the state of brute beastes.

¶ *The minister.*

Hereby then we may euidently see, that there can no suche miserie happen vnto man, as not to lyue in the knowledge of God.

¶ *The childe.*

That is moste certeyne.

¶ *The minister.*

But tel me, What is the true & right knowledge of God?

¶ *The childe.*

When a man so knoweth God, that he is in ful mynd to honor him.

¶ *The minister.*

Which is the way for a man to honor God a ryght?

¶ *The childe.*

It is to put our whole trust & confidence in him: to studie to serue him, in

WEl thā to the end that these thynges may be discussed in order, & declared more at length, this is the first poynt!

The first is, to put our whole confidence in God alone.

¶ *The minister.*

Howe may that thing be done?

¶ *The childe.*

We must first haue an assured knowledge, that as he is almighty, so he is also bountifull and parrislie good.

¶ *The minister.*

And is that sufficient?

¶ *The childe.*

No.

¶ *The minister.*

Shewe the reason.

¶ *The childe.*

For there is no worthines in vs, why God should eyther shew his power to helpe vs: or vse hys mercifull goodnes to saue vs.

¶ *The minister.*

What is than further requyred?

¶ *The childe.*

This is requisite more: that euerie one of vs be fully assured in his conscience, that he is beloued of God, & that he will be both his father & sauour.

¶ *The minister.*

Howe shall we be assured hereoff?

¶ *The childe.*

By his owne worde, wherein he vttereth moste playnly vnto vs, his plentifull mercye in our sinfull nature, & geueth vs vndoubtfull assurance of his louing mynd toward vs.

¶ *The minister.*

Well, then I perceiue that I very gro-

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a. Sunday.

The first point of knowing God.

The foundation of our faith.

Of the articles.

and to come by a sure confydence in God, is to know him in our sauour Christ.

¶ The childe.

Yea trulye.

¶ The minister.

Then brieflye, what is the effecte and substance of this knowledge of God in Christ?

¶ The childe.

It is conteyned in the confession of the fayth vsed of all Christen men, which is commonly called the Crede of the Apostles: bothe because it is a compendious & a briefe gatheringe of articles of that faythe, whiche hath bene alwayes continued in Christes Church: & also because it was taken out of the pure doctrine of the Apostles.

¶ The minister.

Rehearse the same.

¶ The childe.

I beleue in God the father almighty, *The Crede of the apostles.*

maker of heauen and earth: And in Iesu Christ his onely sonne our Lorde: Who was conceived by the holy Ghoiste, borne of the virg. n Marye: Suffered vnder Ponce Pilate, was crucified, dead, buried: He rose againe the thyrde daye from death: He ascended into heauen, and sitteth on the right hande of God the father almighty: From thence he wil come to iudge the quicke and the dead.

I beleue in the holye goste: The holy Churche vniuersall, the communion of Goddes electe: the forgiveness of synes: the ryfing agayne of the bodye, and lyfe euerslastyng.

¶ The minister.

To the intent that this confession maye be more particularly & pleyneley declared, in to how many partes that we deuyde it.

¶ The childe.

In so foure principall partes.

¶ The minister.

What be they?

¶ The childe.

The fyrste concerneth God the father. The seconde parte is of the sonne of God our sauour Christe: wherein briefly also the whole storye of our redemption is rehearsed. The thyrde is touchyng the holye goste. The fourth concerneth the holy Church, and Goddes free gyftes vnto the same.

¶ The minister.

Seeing there is but one God, what moeth there to make rehearsal of God the father, God the sonne, and God the holye gost, as if there were three gods?

¶ The childe.

Because that in the substance or nature of God we haue to consider the Father, as the fountayne, beginning, and originall cause of all thinges: then secondarely, his

sonne, who is his euerslastyng wyfedom: & thyrde the holy ghoiste, who is his incomprehensible vertue and puissance myght, which is extended & spread vpon all creatures: and yet neuertheles remaineth alwayes wholly in hym selfe.

¶ The minister.

This is then the meaning: that there is no inconuenience at all, to vnderstand severally and apart, these three persons in the substance of God, who neuertheles standing is one, and not thereby deuyded.

¶ The childe.

It is euen so.

¶ The minister.

Make rehearsal now of the fyrst parte of the Crede.

¶ The childe.

I beleue in God the father almighty, *The first parte of the belief.*

¶ The minister.

Wherefore dost thou call hym Father?

¶ The childe.

I call hym so, hauyng respect to Iesu Christ, who is the euerslastyng worde begotte of God before all worldes, without begynning: who beyng afterwarde openly shewed vnto the world, was evidentlye approued and declared to be his sonne. Now seeing God, is oure sauour Christes father, it followeth necessarilye that he is also our father.

The father.

¶ The minister.

What meanest thou by that, thou callest hym Almightye?

¶ The childe.

In that I say he is Almightye, I meane not that he hath a power which he doth not exercise: but contrariwise, that all creatures be in his hand and vnder his governance: that he ordereth and disposeth all thynges by his vnsearchable wysedome and prouidence: that he ruleth the world as it pleaseth him: and that continually he gyueth all thynges therein after his own good pleasure.

What is meant by this word almighty.

¶ The minister.

So the by thy saying, the power of God is not idle nor vnoccupied, but continually exercised: so that nothing is done, but by hym, or by his leaue and ordinance.

The power of god is not idle.

¶ The childe.

It is euen as you saye.

¶ The minister.

VVherfore is that clause added therunto, Maker of heauen and earth?

¶ The childe.

Because he hath made himselfe knowen vnto vs by his workes, it is necessary for vs to seeke hym out in the. For oure capacitye, and the reach of oure vnderstanding is not sufficient nor able to comprehend his diuyn substance, but he hath made the world as a myrroure or glasse, wherein we maye beholde his diuine maiestic.

Psal. 104. Roma. 1.

A glasse wherein we may beholde his diuine for God.

3. Sunday.

The Christian faith standeth in foure pointes.

As concerning the Trinitie.

maistie, in suche sorte as it is expediente for vs to knowe hym.

¶ *The minister.*

Doest thou not comprehend all creatures in these two wordes, heauen and earth?

¶ *The child.*

Yes verely: & they may righte well be vnderstanden in these two wordes, seynge that all thinges be eyther heauenlye, or earthlye.

¶ *The minister.*

And why callest thou God only by the name of creator or maker? seynge that to order thinges and to conserue them alwayes in their state, is a thyng of much more importance, then to haue for one tyme created them.

¶ *The child.*

By this word Creator, it is not onely mente that he dyd once create them, hauynge no farther regarde to them afterwards: But we ought to vnderstand, that as the worlde was made of him in the beginning, euen so now he doth conserue the same, & vpholdeth the state of all thinges, so that heauen and earth,

our selues in a miserable estate, if we dwylles and the wycked had power to do any thyng contrary to Gods wil & appointment. And moreover we could neuer be quiete in our consciences, yf we shuld think our selues to be in theyr danger. But forsomuche as we know that God brydeleth them fast, and chayneeth them, as it were, in a prison, in suche wise that they can do nothing, but as he permitte: we haue iuste occasion, not onely to bee quiete in mind, but also to receyue most comfortable ioye: since God hath promysed to bee our protectour and defender.

¶ *The minister.*

Go to then, let vs come to the seconde parte of our beliefe.

¶ *The child.*

And in Iesu Christe his onely sonne, our Lorde.

¶ *The minister.*

What bryeflye the effeete & substaunce of this part?

¶ *The child.*

It is to acknowledge the sonne of God to be our Saviour: and to vnderstand, the means whereby he hath redeemed vs from death, and purchased lyfe vnto vs.

¶ *The minister.*

What signifyeth this word Iesus, by which thou namest hym?

¶ *The child.*

It is as muche to saye, as Saviour: and thus his name was geue vnto him by the angel at Gods commandement.

¶ *The minister.*

What is that of more estimation, than what is if that name hadde bene geuen vnto hym that sendeth raine and draught, haile, by ment

¶ *The child.*

Yea a great deale: for since Goddes pleasure was that he shoulde be so named, it geueth vs certayne knowledge that he is our very saviour in dede.

¶ *The minister.*

What signifyeth then this woordes Christe, whiche foloweth after?

¶ *The child.*

This word, Christe, doth expresse more effectually his office: and doth vs to wete, that he was anointed of oure heauenly father, to be a kynge, Prieste, & Prophete.

¶ *The minister.*

How hast thou the knowledge hereoff?

¶ *The child.*

By the scripture, whiche doth sufficiently teache vs that anoinyng dyd serue for these three offices, or dignities, the which be also attributed vnto hym in many places of the scriptures.

¶ *The minister.*

But what maner of oyle was it wherewith he was anointed?

¶ *The child.*

*The doct
hath no power
but of God.*

*s. Sunday.
The second
parte of the
beliefe.*

*This word is
and sus.
Matt. 1.*

*This word
Christe.*

*Concerning the
previdence of
God.*

*Concerning de-
uils.*

Albeit that God dothe not guide them with his holy spirite, yet he doth brydeleth them in such fort, that they be not able to styrrer or moue without his permission and appointment: yea & moreover, he doth compell the to execute his will & pleasure, although it bee cleane agaynst theyr intent & purpose.

¶ *The minister.*

To what purpose doth it serue thee to knowe this?

¶ *The child.*

The knowledge hereoff doeth wonderfully comforte vs. For we might thinke

Of the articles.

It was no such material oyle, as we vse, and as did serue in olde time, to the ordeining or institution of kynges, Priests, and Prophets: but a farre more excellent oyle, euen the grace of Gods holy spirite, wherof the aunciente anointing in the olde testamente was a fygure.

¶ *The minister.*

What maner of kyngdō is that wherof thou speakest?

¶ *The childe.*

The kyngdome of Christe.

This kyngdome of Christe is not earthly, but spiritual, the substance wherof doeth consist in Gods worde, and in his holy spirite, wherin is cōteined both ryghteousnesse and lyfe euerlastyng.

¶ *The minister.*

And what is his Priesthoode?

¶ *The childe.*

The priesthoode of Christe.

Heb. 7. 2. 9. 10. 12.

It is an offyce and auctoritie to present himselfe before God, to obtayne grace & fauour for vs: & to pacifye his fathers wrath, by offering vp the most acceptable sacrifice of him selfe vnto him.

¶ *The minister.*

Why callest thou him a Prophete.

¶ *The childe.*

Wherin Christ was a Prophete.

Esa. 7. Hebr. 1.

Bycause that he came downe into the worlde, to brynge vnto vs the moste worthy and ioyfull embasie or message of God his father: to declare at large most evidently to the worlde his fathers will, and to finishe all reuelations & Prophecies.

¶ *The minister.*

6. Sunday.

Commeth there any profite vnto thee by those names & dignities of Christ?

¶ *The childe.*

Yea they altogether belonge to our comfort, & profit. For Christ hath receiue all these of his father, to make vs partakers thereof, wherby we myghte euery one receyue of his fulnesse.

¶ *The minister.*

Iob. 1.

Declare thys thyng vnto me more at large.

¶ *The childe.*

Eph. 4.

He receiued & holy ghost in moste full perfection, with all the giftes and graces of the same: to bestowe them on vs, and to distribute them vnto euery one of vs in the measure and quanty that God knoweth to be moste mete & expediente for vs: and so by this meanes wee drawe oute of him, as if it were oute of a founayne, all the spirituall gyftes that we haue.

Christ is the fontayne of all graces.

¶ *The minister.*

To what vse doth the kyngdom of Christ serue vs?

¶ *The childe.*

To what vse doth the kyngdome of Christ serue vs?

To set vs in libertie of conscience, to the kyngdome lyue godly & holily, that we beinge enriched with hys spirituall treasures, and armed with his power, may be able to ouercome the deuyll, synne, & the

worlde, which bee euery one perniciouse enemies vnto our soules.

¶ *The minister.*

What profite haue we of his priesthoode?

¶ *The childe.*

First by this meanes he is our mediator to bring vs into the fauour of God *Christe* profitt his father: and againe hereby wee haue boode. a fre entree to come in and shewe oure selues boldly before God: and to offere vp our selues with all that belongeth vnto vs, for a sacrifice, and in this poynt we are felowes after a sorte of his priesthoode.

¶ *The minister.*

The vtilitie of his office in that he is a Prophete is yet behinde.

¶ *The childe.*

Since our lorde Iesu hath receyued this office to become the master and teacher of his flocke: the ende of this dignitie is, to bring vs to the righte knowledge of god, and of his truth: so that wee myght become Gods houshold scholers and of his familie.

¶ *The minister.*

This is then it that a man may briefly gather of thy wordes: that these thre titles or names of Christ, do include thre sundry offices, the which God hath geuen vnto his sonne, to the intent to bestow the fruit, & profite of the same vpon his elect.

¶ *The childe.*

Ye saye truly.

¶ *The minister.*

By what reason callest thou Christ the 7. Sunday. *Bornely sonne of God,* synce God doth name vs also his children?

¶ *The childe.*

As touching that, that we are Gods children, we be not so borne, neither doth it come of our nature: but onely by his fatherly adoption, & by grace, in that that God doeth vouchesafe to accepte vs and take vs for his children: now our Lord Iesus beyng begotten of one very substance with his father, and beyng of the selfe same nature and god head, may euen of good ryght be called Gods onely sonne: for that there is none other that can clayme that tyle by naturall ryghte, but he alone.

¶ *The minister.*

This is the meaning, that thys honour pertyneth pecularelye vnto him alone, as vnto whome it belongeth by course naturall, the which notwithstandinge he hath by free gyft of his goodnes communicated vnto vs, making vs partakers thereof, in that we are become his own membres.

¶ *The childe.*

It is euen so: & therefore in respect of that his communicatyng and alyuance

with

with vs, the scripture calleth Christe in an other place the firste borne among many brethren.

¶ The minister.

What is the meanyng of that that foloweth?

¶ The child.

The annoyning of Christ. It doth vs to wete after what sort the sonne of God was annoynted of hys father, to become our sauior: that is to say, he tooke vpon him our flesh, and therein fulfilled al thinges necessarye for our redemption, according as they be here rehearsed.

¶ The minister.

What meanest thou by these two clauses: Conceyued by the holye Ghoste, Borne of the virgin Mary?

¶ The child.

Christ became very manne. The meanyng thereof is: that he was fashioned in the blessed virgins wombe, takyng very substance and manhod of her own body, that he myght thereby become the seede of Dauid, as the Prophetes hadde a longe tyme before signified: and yet notwithstanding all this was wroughte by the secreete and merueilous power of the holye goste, with our the company of man.

¶ The minister.

Was it then nedefull that he shoulde take vpon him oure very flesh?

¶ The child.

Roma. 5. Yea verely: for it was conuenient that mans transgression, and his disobedience agaynste God, shoulde be purged lyke wise by the nature of man. And moreover if Christe had not bene partaker of our very nature, he had not bene a meete mediatoure to make vs at one, & to ioyne vs together with God his father.

¶ The minister.

Than this is thy saying: that it behoued that Christ shoulde become very man, to the ende he myghte execute the office of a sauior in our shape and persons.

¶ The child.

Christe hath performed that which lacked in vs. Yea verely. For we must borowe of him, all that which is lacking in our selues, for this our default could not otherwise be recovered.

¶ The minister.

But for what cause was this thing wrought by gods holy spirite, and not rather by the company of man, according to the ordre of nature?

¶ The child.

Christe was conceived by the spirit of God. Because the seede of manne is of it selfe all together corrupted with synne, it behoued that this conception of Christ shoulde be wroughte by the power of the holy goste, wherby our sauior might be preserved from all corrupcyon of synne, and replenyshed with all man-

ner of holynes.

¶ The minister.

So then by these sayings it is evidently declared vnto vs, that he (whiche shoulde purifye and cleanse other from fylthe of synne) muste be hym selfe free and cleare from all spotte therof, and euen from his mothers wombe dedicated, & kept holy vnto God in purenesse of nature, so that he may not be gilty of that corrupcyon where with the whole stocke of man is generally infected.

¶ The child.

That is the very meanyng of my wordes.

¶ The minister.

How cummeth it to passe that he is our Lord?

¶ The child.

Euen by the ordinance of God himselfe: who also made hym our gouernour, to the ende that he myght execute his fathers kyngdom both in heauen, & in earth, & that he myght be heade and ruler bothe of Aungelles and of goddes saythfull people.

¶ The minister.

Wherefore speakest thou of his dearthe, immediatly after his birth, & leaust thou the whole story of hys lyf?

¶ The child.

For because there is nothing mentioned or spoken of in our Crede, but that whiche peculiarly belongeth to the pyth and substance of our redemption.

¶ The minister.

Why is it not sayde playnly in one woorde, that he dyed withoute anye speakinge of Ponce Pilate, by whose iugement he suffered?

¶ The child.

The mention that is made of Ponce Pilate, was not onely for this consideration, to make the storye of Christes Passion to haue more euident assurance: but also to declare vnto vs, that his death hath taken away our condemnation.

¶ The minister.

How so?

¶ The child.

Fyrst he suffered deathe, to the ende to take a waye the payne that was due vnto vs, that we might be thereby clearly deliuered from the same. Now for so muche as we were in faute and gylty before gods iudgements as wicked myndors: Christ, myndyng to take vpon him our persons, and to bayle vs, by satisfying all our miserie: vouchsafed to shew hym selfe before yearlyly iudges, & to be condemned by the sentence or iudgement of the same, that thereby we myght be giltyless & cleare before the iudgemente seat of oure heauenly iudge hys father.

¶ The minister.

2. Sunday.

Christ is our lord.

Eph. 1.

Col. 1.

Christ was

condemned vs.

The articles.

*Mat. 27.
Luk. 23.*

Notwithstanding, Pilate doth pronounce hym innocent, and so by that he doeth not condemne him as worthy of death.

¶ *The child.*

Christ was condemned for first he was pronounced innocent & iust, vs. Pilate dyd bothe the one and y other: by the iudges owne mouth, to signifye that he suffered not for hys owne delictes, but for our trepases. And yet withal, the same iudge dyd geue solemnelye the sentence of death agaynst him: to testifie and expresse, that he is our true pledge and ransom: as he, who also hath taken vnto him our condemnation to make vs quitte, and to deliuer vs from the same.

¶ *The minister.*

That is wel sayd: for if he had bene a sinner in deede, he had not bene meete to haue suffered death for the offences of other: and neuertheless to the end that we might be clearly quitte and deliuered by his condemnacion: it was necessary that he should be taken and counted as a malefactor or misdoer.

Esa. 53.

¶ *The child.*

I meane no other thyng.

¶ *The minister.*

9. Sunday.

WHere thou saist Christ suffered on y cross: was y kynde of death more available and of more importance, than if he had bene ocherwise put to death?

¶ *The child.*

Christe take vpon hymselfe the curse due vnto vs, that we might be free.

Yea verely: and touching that matter, Saint Paule sayeth, that he was hanged on a tree, to the intent that he myght take vpon hym our curse, and so dylcharge vs, for that kynde of death was accursed of God.

¶ *The minister.*

What? is it not a greite reproche and dishonoure vnto our Lorde Iesu, to say that he was accursed, and that before God?

¶ *The child.*

No not a whit. For he through hys almightie power, by taking the curse tro vnto himselfe, did in such sort make it voyde & of none effecte, that he himselfe (neuertheless) continued still so blessed, that he was able to fulfill vs also with his blessings.

¶ *The minister.*

Make an exposition of that that foloweth.

¶ *The child.*

Christe euen in suffrage death vnto vs, should death.

In so muche as death was a curse or punishment appointed vnto man for synne: therefore our saviour Christ did suffer death and by suffering overcame it. And to the intent also to make it the more certainly knowne vnto vs, that his death was not a coloured or counterfained thing: it pleased hym also to be

buried after the commoner maner of other menne.

¶ *The minister.*

But it appeareth not that any profyt cometh to vs by thys that Christe hath the wonne the victory of death: seing that we (it not withstanding) cease not to dye.

¶ *The child.*

That doth not hinder. For the death of the faythfull is now nothing elles, but a readye passage to a better lyfe.

The death of the faythfull, is a right passage to life everlasting.

¶ *The minister.*

It foloweth the necessity hereof: that we oughte in no wyse to be afraide of death, as though it were a dredefull thing: but rather it behoueth vs willingly to walke the trace of our heade and capitayne Iesu Christ, who hath walked and troden the same waye before vs, not to the entente to leade vs to our destruction, but to procure vs an everlasting sauegarde.

¶ *The child.*

It is euen so.

¶ *The minister.*

What is the sence of that clause whiche is putte to afterward, as touching his descending into hell?

¶ *The child.*

The ryghte meanyng therof is: that Christ dyd not onelye suffice a naturall ding of this deathe, which is a departing and goyng afunder of the body and soule: but also that his soule was in wonterfull dystresse, beyng wofully pressed, and enduring greivous tormentes, and hellyke paynes, which Saint Peter calleth y sorowes or pangues of death.

¶ *The minister.*

For what consideration sustained he those paynes, and in what sorte?

¶ *The child.*

Because he presented himselfe before God to be a sacrifice satisfactory, and to make amendes in the behalfe of synners, it was mete that as he did beare the wayght and burthen of our synnes: so lykwise he should feele this horryble anguyshe, and greivous torment of conscience which synne bryngeth, beyng in case as if God had vtterly forsaken him and ben haynously displeased agaynste him. And in verie deede, he was brought to suche extremite of anguyshe, that he was dryuent to crye: my God my God, why haste thou forsaken me?

*Matth. 27.
Mark. 15.*

¶ *The minister.*

Why? was God then angry with him?

¶ *The child.*

Nay, howbeit it was conueniente that God should punyssh hym in suche sorte, to verifie and performe the wordes of Esay the Prophet, who saith that he was beate[n] with the hande of his father for our

*The
ver
for
dub
pau*

our finnes, and that he dyd suffer the punishmente due to oure transgressions.

¶ *The minister.*

But howe coulde it be that he was in such dreaddfull anguyshe, as though God had vterly forsaken hym, seing he was God hym selfe?

¶ *The child.*

We must vnderstande, that he was in such distresse onely as touching his humanitye. And to the intente y he myghte feelee these panges in hys manhoode, hys Godhead dyd in y meane tyme for a lytle space kepe it selfe close, as if it had bene hyd, that is to saye, it dyd not shewen vnto the myght thereof.

¶ *The minister.*

But how coulde thys be that Christe, who is the health of the world, could bee vnder such condemnation?

¶ *The child.*

He was not so vnder it, that he shuld cōryne we in y same. For he hath in suche wise felte these terrors whiche wee haue spokē of: that he was not ouercome of the same, but hath rather thereby made battayll agaynst the power of hell to breake and destroye it.

¶ *The minister.*

Hereby then we see the difference betwene that anguyshe or vexation of mynde whiche Christe dyd suffer, and that whiche the impenyente sinners dooe abyde, whome God doth punyssh in hys terribyle wrath: for that verie payne whiche Christe sustained for a tyme, the wycked must endure continually: and that which was vnto Christ but a goade as it were, to prycke him, is vnto the wycked in steade of a glaue to wound them to death.

¶ *The child.*

Trueth it is: for oure sauoure Christe, notwithstandinge these vexations, euen in the myddes of his tormentes, did not cease to put a full trust euermore in God: but the damned sinners do dispaire withoute al confydence in Goddes goodnes: yea they stomake agaynst God, in so muche that they blasphemē hys maiesty.

¶ *The minister.*

Maye we nowe gather sufficiently of this that is sayd, what fruite or profite cometh to vs by the death of Iesus Christe?

¶ *The child.*

Yea very well: and fyrste of all we see that it is a sacrifice wherewith he hath fully answered and satisfied hys fathers iudgement in our behalfe: and thereby also he hath appaied Goddes wrath, whiche worthely hanged ouer vs, and hath brought vs into his fauoure againe. Secondlye that he shedde his blood to purifie and cleanse our soules from al ma-

ner of spotted: & finally, that he hath so cleane wyped awaye oure finnes through his precyous death, that God wil neuer hereafter haue remembrance of them to call vs to any reckoning: yea euen so that the obligation or handes tryng whiche was to be shewed forth against vs to oure condemnation, is nowe cleane cancelled, and vterlye made voyde.

¶ *The minister.*

Haue we no other profite, besydes this, of his death?

¶ *The child.*

Yes verely: that is if we be true members of Christe, our olde mā is crucified, and our fleshe is mortified, to the ende that no euyl lustes or affectiōs doe hereafter beare rule in vs.

¶ *The minister.*

Expound the article following.

¶ *The child.*

He rose the thirde daie from death to a lyfe, wherin he shewed that he had vaynquished & gotten the victorie of death & synne. For through his resurrection, he swallowed vp death, he broke asfonde the chaines wherewith the deuill did holde vs in captyuicie: & finally he destroyed all his power & kyngdome.

¶ *The minister.*

Tell me how many wayes this resurrection of Christe doeth profite vs?

¶ *The child.*

Thre maner of wayes the fyrste, that we haue fully obtained to be ryghteous thereby. Secondly, that his risinge fro death is a sure gage and certayne assurance vnto vs that we shall once ryse agayne into a lyfe without ende, and mooste glorious. Thyrdely, that if we be in dede truly partakers of his resurrection, we ryse nowe in this present worlde in to a newe kynde of lyfe, addicted wholly to serue God, and to leade an holy conuerlation agreeable to his wil and pleasure.

¶ *The minister.*

Let vs goe forwarde to the reste.

¶ *The child.*

He ascended vp into heauen.

¶ *The minister.*

Wente Christ vp into heauen in suche sort, that he was no longer abydinge in the yearth?

¶ *The child.*

Yea, for whā he had performed wholye all thynges that were enioyned him by the commandement of his father, and had accomplished all that was necessarie for our health, it was not nedefulle that he shoulde remayne any longer in the worlde.

¶ *The minister.*

What profite haue we by hys ascension?

¶ *The child.*

We receyue double profite thereby

V V V

The difference betwene the anguyshe of Christes spirit & the consciensce of the wycked.

The benefyte and vertue of Christes death panded in .iiij. pointes.

2 Cor. 4. 6. 1 Cor. 15.

11. Sunday.

The profite & vertue of Christes death panded in .iiij. pointes.

12. Sunday.

Christ ascended into heauen.

The articles.

*The profite of
of Christes as-
cession finally
in two points.*

for since that our sauoure Christe is en-
tered into heauen in our name: euen in ly-
ke maner as he came downe from thence
for oure sakes onely: he hath thereby
made an open entrie into the same place
for vs, geuyng vs withal an assured
knowledge, that the gate of heauen is
now wyde open to receiue vs, which
was before faste shutte, through our sin-
nes. The seconde profite is, that he sit-
teth there presente alwaies in the sight of
God the father to make intercession for
vs, and to be our aduocate to make an-
swere for vs.

¶ *The minister.*

But is oure sauoure Christ to gone out
of the worlde, that he is no more here
with vs.

¶ *The child.*

Matt. 22.

No dowteles: for he himselfe sayeth
the contrarie: that is, that he will be here
presente with vs vnto the worldes ende.

¶ *The minister.*

Is it meane of his bodely presence,
that he maketh promise so to contynue
with vs?

¶ *The child.*

*Luke. 24.
Acts 1.*

No verely: for it is a nother matter to
speake of his body which was lyfte vp
out of this worlde into heauen: and to
speake of hys godlye power which is
spred abroad throughout the whole worl-
de.

¶ *The minister.*

Declare the meaning of this sentence:
He sitteth on the ryghte hand of God the
Father.

¶ *The child.*

Matt. 22.

The vnderstandyng of that is, to signi-
fie that he hath receyued into his handes
the gouernance of heauen and yearth,
whereby he is kyng and ruler ouer all
thynges.

¶ *The minister.*

What signifieth this worde, right han-
de, and the sitting on the right hande,
whereof mention is here made?

¶ *The child.*

*To sit on the
right hande of
God.*

It is a similitude, or a maner of speache
borrowed of earthly Princes, which are
wonte to place on their right side, suche
as they substitute nexte vnder them to
see to the execution of lawes and to sup-
plye their rounge and office in their stea-
de.

¶ *The minister.*

Eph. 1.

Then thou meaneest nothing els theby,
but that at which S. Paule speaketh to the
Ephesians: that he was constitute and ap-
pointed head of Church, set in autho-
ritie aboue all powers, and that he hath
receiued a name or dignitie passinge all
other.

¶ *The child.*

Philip. 2.

My meaninge is none other.

¶ *The minister.*

Go forwarde to the residue.

¶ *The child.*

13. Sunday.

From thence he will come to iudge the
quicke and the dead: that is to say, he
will come doune from heauen, and shewe
him selfe visibly once agayne in iudge-
ment, euen in that shape, wherein he was
seen to ascende.

¶ *The minister.*

Seynge the iudgement of God shal be
in the ende of the worlde, how maye that
be which thou saiest, some shal be a lyue,
and other some shal be dead, namely since
also it is a thing most certainly appointed
vnto all men, to dye once?

¶ *The child.*

S. Paule maketh answer to this questiō
him selfe, saying, that they which at that
time shal be left on liue, shal be sodainly
chāged in a momēt of time: to f end that
their corruptible nature maye be altered
and that they may recieue a newe body
whiche shal be no more subiect to corrup-
tion.

¶ *The minister.*

Thy meaninge is then that this altera-
tion or change shal be vnto the in steade
of a death, in somuche as it shal doe a way
& abolyse their former nature, & make
them ryse againe in a newe & more glo-
rious state.

¶ *The child.*

It is euen so.

¶ *The minister.*

Doe we receyue any comfort by this
that our sauoure Christ will come once to
iudge the worlde?

¶ *The child.*

Yea verely, and that a singuler great
cōforte: for we are taught certeynly, that
his commyng at that tyme shal be onely
for our saluation.

¶ *The minister.*

Wel the there is no cause why we shoul-
de be affrayde of the day of iudgement, or
wherefore we shoulde lothe the cummyng
thereof.

¶ *The child.*

No truly: for so much as we shall appea-
re before no other iudge but him, who is
our aduocate and hath taken vpon him
to defende our cause.

¶ *The minister.*

*Christe shal
be both iudge vs
and answer
for vs.*

L Et vs nowe come to the third parte.

14. Sunday.

¶ *The child.*

That part concerneth our fayth & con-
fidence in the holy goste.

¶ *The minister.*

*The third par-
te of the crede.*

And to what purpose doth it serue vs?

¶ *The child.*

It doth vs to vnderstand, that euen as
God hath first redeemed vs, & geuen euer-
lasting health vnto vs in Iesu Christ, euen
so it pleased him to make vs partakers of
these his graces and benefites through his
holy spirite.

The

How fol

¶ The minister.

ly churchet

¶ The child.

In lyke maner as the blond of Christe is the onely thyng that pourgeth oure foules: euen so the holy ghost mult sprinkle and mouen oure consciences with the same to make them pure and cleane.

¶ The minister.

Yet this nedeth a more euident declaration.

¶ The child.

It is no more to saye, but that the holye spirite of God dwelling in our heartes, doth make vs feele the vertue, and goodnes of our Lord Iesus: for it is he that doth open the eyes of our hearte to beholde gods benefites to wardes vs: he doth seale and imprint his aboundante graces in our foules: and this spirite doeth also regenerate vs, and make vs new creatures, in such sort, that by his meanes we receiue to our most comfort, al those giftes and benefites which be offered vnto vs so plentifully in Christ our sauour.

¶ The minister.

What foloweth now next?

¶ The child.

The fourth part of our beliefe, where pars which, it is sayde: I beleue that there is a Catholique or vniuersall church.

¶ The minister.

What is this Church?

¶ The child.

It is the fellowship or congregation of them that belieue, whom God hath ordeyned and chosen vnto life euerlasting.

¶ The minister.

Is it necessary that we beleue this article?

¶ The child.

Yea it is a thyng very necessarie, onlesse we mynd to make Christes death vterly voyde and of none effect, and to make all those thynges superfluous and to no purpose, whiche we haue rehearsed alreadye: for the church is the very fruite that proceedeth of all Christes doings.

¶ The minister.

This is than thy saying, that all which hitherto hath bene declared, doth touche the cause, and grownde of our saluation, in so much as God hath receiued vs into his fauoure, by the meanes of our sauour Iesu Christ & hath stablished this grace in vs through his holy spirite. But now the effect that cummeth of all this, is declared vnto vs, to geue the more euident assurance therof.

¶ The child.

It is euen so as you say.

¶ The minister.

What meanest thou by saying The ho-

I call the Church holy in this sence, because that those who God hath chosen, he iustifieth & reneweth vnto holynes and innocency of lyfe, to make his glory to thynke in them. And also oure sauour Christe hath sanctified his church, which he redemed, to the ende it might be glorious and without spot.

¶ The minister.

What meaneth this worde, Catholique or vniuersall?

¶ The child.

It serueth to put vs in remembrance, that as there is but one head of the righte believers, euen so it becometh the to be knit together in one body: in such sorte that there be no diuers churches, but one churche alonely dispersed thorowout the whole wolde.

¶ The minister.

Declare as touching the communion of sanctes.

¶ The child.

That clause is putte to, for a more playne declaration or setting forth of the vertue and coupling together of the members of Christes church. Moreouer it doth vs to vnderstand, that al the benefites that Christe hath geuen, and all the good that he hath done for his church, belongeth to the profite and saluation of euery faithful personne, for so much as they haue all a common partaking together.

¶ The minister.

But where thou namest the church holy: is the holinesse thereof now already vpright and pericited?

¶ The child.

No verely, for it is in continuall battayll so long as we are in this world and laboreth alwaye vnder imperfection and infirmities which shal neuer be cleane taken away, vntill we be altogether coupled to our head Iesu Christ, by whom we are perfectly sanctified, and made holy.

¶ The minister.

Is there no other way to knowe this church but by beliefe or faith?

¶ The child.

Yea verely, there is a church or copanie of Goddes people which may be seene to the eye, for so much as God hath geuen outward tokens and Sacramentes by the whiche we may knowe the same. But here in this place mention is made onely of the peculiar and chosen compani of Goddes children whom he hath chosen to euerlasting lyfe: the whiche felowethippe cannot be perfectly discerned here by our senses nor by outward tokens.

¶ The minister.

The articles.

What is there more?

¶ *The child.*

*Touching the
forgiveness of
sinnes.*

I beleue the remission of our synnes.

¶ *The minister.*

What is the right or proper signification of this word, Remission?

¶ *The child.*

It signifyeth properlye that God doeth freelye forgue al the synnes of this which beleue in him, in suche sorte, that they shall neuer be called to any account: neyther shall they make anye answer before Goddes iustice seate, therby to receyue any punishment.

¶ *The minister.*

It is easy than to be gathered of this, that we doe not merite or deserue by any satisfaction or amends that we can make, that God shoulde pardon our synnes.

¶ *The child.*

Ye say true: for oure sauour Christ hath made the full payment him selfe, & hath sustayned the payne due vnto the same: for we of our parte, be not able to make anie maner of recompence, but we are drinen to seeke vpon God, that of his mere liberalitie, we may obayne this benefyte freely.

¶ *The minister.*

Wherefore dost thou make mention of remission immediately after that thou hast spoken of the church?

¶ *The child.*

*There is no remission of syn-
ges of his synnes vnles he be incor-
porated, and ioyned in the fellowship of
the body of the
church:*

Because that no manne can receyue forgiveness of his synnes vnles he be incorporated, and ioyned in the fellowship of Goddes people, & so continue in the vnitie & commo partakynge of Christes benefites, with the same his bodye, euen to thende, lyke a true membre of his Church.

¶ *The minister.*

By this saying than, without the church ther is nothing but hel, death, and damnacion.

¶ *The child.*

That is most certayne: for all such as deuide & dissiue them selues from the body of Christe, to the intente to make a sect and breake the vnitie therof, are vterly destitute of al hope to enioy euerlasting life, whyles they kepe them selues so diuided and a parte.

¶ *The minister.*

Has followeth more.

¶ *The child.*

*The 17 Son-
day.
Of iure resur-
rection.*

The rising agayne of the body, & lyfe euerlasting.

¶ *The minister.*

Whereto serueth this article in our belief?

¶ *The child.*

It doeth vs to vnderstande, that our ioye and felicitie consisteth not in anye thyng vpon earthe: the which know-

ledge maye serue vs for two necessary purposes: The firste, it serueth to teache vs to passe through this transitory world, as if it were through a strange countreie, setting litle by the thynges of this worlde, & not setting oure affection on thynges of so vnsittable continuance. Then secondarily it putteth vs in comfort, that although as yet we haue no full taste or enioying of the felicitie which our Lord god hath freelye prepared for vs in our sauour Christ, that yet we oughte not for that to discourage our selues, but patiently to wayte for him vnto the tyme that he shall appere.

¶ *The minister.*

What shalbe the maner of our resurrection?

¶ *The child.*

Al they which be dead before that tyme shall the take their own bodyes agayne vnto them: howbeit they shalbe of a nother sorte or fashion: that is to wete, they shalbe no more subiecte, to death or corruption: & yet notwithstanding they shalbe of the selfe same nature and substance as before. And suche as shal then remaine alyue, God will rayse the vp marvellously & sodainely chaunge theyr bodyes, in the twinklinge of an eye, as we haue sayd before.

¶ *The minister.*

Shall not the wycked be aswell partakers of this resurrection, as the faythfull?

¶ *The child.*

Yes verely, but they shal be in condition or state farre vnlyke: for the one (that is to wete) the faythfull, shall rise agayne to euerlastyng ioye and felicitye, & the other to euerlasting death, and damnacion.

¶ *The minister.*

Wherfore then is there not aswell mention made of hell, and death euerlasting, as of heauen and lyfe that endureth for euer?

¶ *The child.*

Because the Crede is a bryefe summe of oure faith cōtēnyng in as fewe wordes as can be, that that belongeth peculiarly to comfort the consciences of Goddes faythfull: therefore Gods benefytes whiche he freely bestoweth vpon his people be rehersed alonely, without any mention of the wicked, who are cleane thurte oure of his kingdome.

¶ *The minister.*

Since we haue the very foundation and ground where vpon our fayth is builded, we maye wel gather hereof that this is the very righte faith.

¶ *The child.*

Yea verely: that is to saye, it is a sure persuasion and a stedfastte knowledge of Gods tender loue to sardes vs, accordinge

1. Cor. 13.

*1. Thon. 5.
Matt. 25.*

17. Sunday.

*What a thyng
peruasion an
Gods tender loue to sardes vs, accord-
ing*

dinge as he hath playnlye wntered in his ghospell, that he a ylybe both a father, and a sauoure vnto vs through the meanes of oure Lorde Iesu Christe.

¶ *The minister.*

Is this fayth a thyng standinge in oure power, eyther is it a free gyfte that God geueth at his pleasure.

¶ *The child.*

The scripture teacheth vs that it is a speciall gyfte of the holy gost, and verie experience doeth also confirme the same.

¶ *The minister.*

And why so?

¶ *The child.*

For the feblenes of oure wittes is suche, that we can by no meanes attayne vnto the vnderstandinge of Gods wisdom and the secretes of his spirite, y^e which thynges be opened and made knowe vnto vs by faythe: and oure hartes are naturally inelynd to a certayne distruste, or at lest a vaine trust either in oure felenes, or in other creatures: but what tyme Gods spirite hath lightened our hartes, and made vs able to vnderstande Gods will (the whiche thyng we can not attaine other wise) this doth he arme vs also with a stedfast confidence in his goodnes, feelinge (as it were) and imprintinge the promyses of euerlastyng healthe in our hartes.

¶ *The minister.*

What profite commeth to vs through this faith when we haue it?

¶ *The child.*

This faith maketh vs sure of maketh vs enherytours of euerlastyng our righteouslye.

¶ *The minister.*

Why? the is not a mā iustified through good workes, if he lyue holyle, and in the obedience of Goddes will.

¶ *The child.*

If any manne were to be founde so perfecte, as to leade his life vprightly before God, suche a one myghte worthelye be called a righteous manne: but for somuche as we euery one, maye iustlie counte our selues wretched sinners in the sight of God: we are of necessitie driuen, to seeke elles where for a worthynes to make answer for vs to Gods iudgemente.

¶ *The minister.*

59. Sunday. **B**ut, be all our workes so disproued, that they can merite nothing at all for vs before God?

¶ *The child.*

All mannes workes be damnable vntill they be regened through Gods spirite.

First, al suche workes as we do of our selues, by the inclination of our owne nature, are vterly corrupte. Wherof it foloweth necessarily, that they can not please god, but rather do prouoke hys

wraith, and he condemneeth them euery one.

¶ *The minister.*

This is then thy sayinge: that vnto the tyme that God hath of his sauourable goodnes receyued vs to mercy, we can doe no maner of chyng but synne: euen as an euell tree can bring forth po fruit: but that that is euill.

¶ *The child.*

It is euen so: for although oure woorkes make a fayre shewe outwardly to mannes sight: yet withoute doubt they are wicked in Goddes sight, forsomuch as the heart is naughtie, and vngacious, vnto the whyche God chiefly hath respecte.

¶ *The minister.*

Hereby then thou doest conclude that it lyeth not in oure power, to preuente God with our merytes: and so to prouoke him to loue vs, but muche rather contrarywyse, wetherby do styre him to be more and more angry against vs.

¶ *The child.*

Yea surely: and therefore I saye, that without any maner consideration of oure owne workes, he doth accept and receyue vs into his fauoure, of his mere lyberall goodnes, and bountyfull mercy, through y^e merites of our sauour Christ, accountyng his righteousnes to be ours, & for his sake, so forgettyng oure fautes, that he wil lay them no more to oure charge.

¶ *The minister.*

What meanest thou then that a man is iustified by his fayth?

¶ *The child.*

Iustification or righteousnes is attributed vnto saythe, for somuche as through beleuing (that is) receiuing with an assurance of the heart, the promyses of the ghospell, we enter into possession of this ryghteousnes.

¶ *The minister.*

This is bryfly thy meaninge, that euen as God doeth presente and offre this righteousnes freelye vnto vs in his ghospell, euen so the onely meane or way to receiue that excellent gyfte of GOD, is faith.

¶ *The child.*

Yea forsooth.

¶ *The minister.*

1. Sunday. **W**El then, after that god hath once receyued vs into his fauour, be not the workes which we doe through his grace, of fayth, and by the vertue of his spirite, acceptable vnto him?

¶ *The child.*

Yea verely, because he doth of his free goodnes, so accept them and take them: as not bycause they worthines doth deserue so to be esteemed.

¶ *The minister.*

How is it that they be not worthy of

The articles.

themselues to be accepted since they be workes proceeding of the holy ghost

¶ *The child.*

Forasmuch as we cary alway some infirmite of the flethe about vs, which wyl haue a stroke and a doing in al our workes, wherby they are defyled.

¶ *The minister.*

The way to do good workes to goddes pleasure.
By what meanes then are they made acceptable vnto God?

¶ *The child.*

By the meanes of faith: for through fayth, a man is well assured in his conscience, that God wyl not looke narrowly vpon hys workes, nor trie them by the sharpe rygoure of hys iustyce: but that he wyl rather hyde the vnperfytines & the vnclene spottes that be in them, with the vnderleyed purenes of our sauour Christ, and so account them as perfecte.

¶ *The minister.*

May we saye then that a Christian manne is iustified by his workes, after that God hath called hym, or that he doth merite through them Gods fauour to the procurement of lyfe euerlastyng?

¶ *The child.*

Tsal. 143. No verely: but contrariwyse it is sayd, that no manne lyuing shalbe iustified in Gods syght: and therefore it is oure dutie to prais that he do not enter into iudgemente with vs, or cal vs to accompte.

¶ *The minister.*

Thou manellest not hereby that the good dedes of faythfull menne are to no purpose and vnprofitable.

¶ *The child.*

I meane nothing lesse: for god promyseth to rewarde them largely, both in this worlde and in the life to come. And yet this notwithstanding, those rewardes of God be not geuen for worthy desertes of oure dedes, but onely because it pleaseth GOD of his goodnes to loue vs freely, & so to couer & forget our fautes, that he wil neuer cal them any more to remembrance.

¶ *The minister.*

A right saye she is neuer yll.
May we perswade our selues that we are kytle without good workes, & without the diligens applying of oure selues to walke in al Goddes holy commandementes?

¶ *The child.*

What is it to beleue in Christ.
That is not possible: for, to beleue in Christ is as much to say, as to receiue Christ in such sort & with such properties, as he doth geue him selfe vnto vs: now this is an euident thing, that Christ doth not only promes to deliuer vs from death, and to restore vnto vs the louing fauour of god his father thorow the onely merites of his innocency: But also he

promyseth to make vs newe creatures, by his holy spirite, to y ende that we should leade a holy conuersation in al good workes.

¶ *The minister.*

Then I see, that it is so farre from the office or working of faythe to make men despyers of good dedes, or negligent to lyue godly: that it is the very roote or lyuely fountayne, wherout al good workes doe sprange.

¶ *The child.*

Ye saye as the tructh is, and for this cause the doctrine of the gospell doeth consist in these two poyntes: faith and repentance.

¶ *The minister.*

And what maner of thinge, is Repen-

The effects of the gospell is fayth & repentance.

21. Sunday.

¶ *The child.*

It is an earnest desyre towards sinne, and therewithal a feruent desyre or longyng for godlines, proceeding of the feare of God: and inducing vs to the mortifying of our carnall affectiones, inclining vs altogether to the guiding and gouernance of the holy gost, to serue God vnfeynedly.

What repentance is.

¶ *The minister.*

Thys then whiche we haue toucht, is the second poynt of a christen mans lyfe which standeth in seruyng of God.

¶ *The child.*

Yea verely: and we haue sayd also that the very ryghte and allowable seruyce of God, doeth consist in submitting our selues humbly vnto him, studying earnestly to doe according to his wil.

Wherein the right seruys of god standeth.

¶ *The minister.*

Wherfore standeth gods seruice herein onely?

¶ *The child.*

Because he wil not be serued or worshipped after our fannys & imaginacion, but after his own good pleasure.

¶ *The minister.*

What rules or ordinaunces hath he prescribed vnto vs to leade our lyfe by?

¶ *The child.*

His lawe.

¶ *The minister.*

What thynges dothe y conteyne?

¶ *The child.*

It is deuised into. ii. partes, where the first doth containe our common-
The lawe hath two partes.
dementes, the seconde containeth. vi. so that there be. x. in the whole.

¶ *The minister.*

Who hath made this diuision thereof?

¶ *The child.*

God him selfe: who also gaue it written in two tables vnto Moyses, saying, that the whole was reduced into ten sentences.

Exod. 23, 24. Deu. 4, 13.

¶ *The minister.*

What is the matter or substance of the

The commaundementes.

72

the first table.

¶ The child.

The effect of the first table. It toucheth the due maner of worshipping God.

¶ The minister.

What is contained in the seconde table?

¶ The child.

The effect of the second table. It sheweth vs in what maner we ought to behaue our selues towardes our neighbours, and what duetye we owe vnto them.

¶ The minister.

22.Sunday.

Rehearse the first commaundement.

¶ The child.

The first commaundement. Exod. 20. Deu. 5.

Hearken, and take heede Israel: I am the Lorde thy God, whiche hath brought thee furth of the land of Egypt, out of the house of bondage. Thou shalt haue none other God before my face.

¶ The minister.

Declare the meaning hereof.

¶ The child.

It is a preface to begynne withal, or an introduction to the whole law: for he doth chalenge here vnto him self, first aueritie to commaund, naming him selfe euertlasting, and the creator of the world: and agayne after he calleth him selfe oure God, whereby he moueth our heartes to haue in reuerence, & to esteeme highly his doctrine: for if that he be our sauior, it is good reason that we be also his louing subiectes, and obedient people.

¶ The minister.

What signifieth the deliuerance out of Egypte.

But that whiche foloweth after, touching the deliuerance from the miserable bondage of Egypt: is it not referred peculiere to the people of Israel?

¶ The child.

Yes verely, as concerning the deliuerance from bodily bondage: howbeit it belongeth also generallye vnto vs all with our exception, in so much as he hath deliuered oure soules from the spirituall captiuitie of sinne, and from the tyranny of the deuill and his kingdome, whereof the bondage of Egypt was but a figure.

¶ The minister.

Why doeth he make mention of this in the very beginning of his law?

¶ The child.

It is done to put vs in remembrance, how greatly we are bound to these vnto him al obedience in performing of his will: and to signifie vnto vs what ingratitude and vnkindnes it is to do the contrary.

¶ The minister.

And what is briefly the effect of that he requieth of vs, in this fyrst commaundement?

¶ The child.

He enioyneth vs to reserue vnto him onely the honor due vnto him: and that in no wyse we alienate or put it from him, geuing the same vnto any other.

¶ The minister.

What is the honour due vnto him alone?

¶ The child.

To worship him, to put our whole trust in him, to call vpon him & such other like, which be attributed peculiarly and onely vnto his maiesty.

¶ The minister.

Wherefore is that clause putte before my face?

¶ The child.

Forso much as he seeth & knoweth al thinges, & iudgeth the secret thoghts of mens heartes: he signifieth vnto vs, that he doth not account it sufficient if we make a countenance or be a faire thew before men, but that it is wil is that also in very dede, even from the bottom of our heart, with feruent affection, we do take him for our only God.

¶ The minister.

Rehearse the seconde commaundement. 23.Sunday.

¶ The child.

Se thou make thee no grauen image, neither any similitude of any thing, either in heauen above, either in the earth beneath, or in the waters which be beneath images of the earth: thou shalt do no honor vnto them nor worship them.

¶ The minister.

Doth he vterlye forbidde the making of any images?

¶ The child.

No: but he doth forbid expressly either to make any image thereby to represente or figure god: either to make any image to worshippen.

¶ The minister.

Wherefore are we forbidden to make any figure or image of God?

¶ The child.

Because there is no similitude nor comparison betwene him that is an euertlasting spirite, nor able to be conceiued of the mind, nor possible to be scene with eyes, and a material body mortal and apte to putrifye, which we may both seele & see.

¶ The minister.

Thy minde is the, y he doth great dishonor to Gods maiesty, that goeth about to represent or figure him in such sort.

¶ The child.

Yea verely.

¶ The minister.

What maner of adoration is here inhibited?

¶ The child.

We are forbidden here to come before any image to make our prayers, or to bo-

The summe of the first commaundement.

The honor that is due to god alone.

The seconde commaundement touching images of the earth & the worshiping of them.

Deu. 4. Esa. 41. Rom. 8. Actes 17.

Of honor forbidden to images.

The commaundementes.

we oure knee before it, or to make any other semblant or token of reuerence: as though God were more present there, or shewed furth his power vnto vs more in that place, than els where.

¶ *The minister.*

This is not then to be taken as though al keruyng or painting of Images were vterlye prohibited: but alonly to make any image to doe God seruice therewith, or therby to worship him in visibill thinges: eyther finallye to make anye Image, wherby the simple may take occasion to abuse it vnto any kind of superstition or idolatry: all suche are vterlye forbydden.

¶ *The childe.*

It is euen so.

¶ *The minister.*

For what purpose principally was this commaundement geuen?

¶ *The childe.*

In lyke maner as in the firste commaundement, God sheweth himselfe to be alone the verye same, vnto whom all honor doth belong: euen so now in this seconde commaundement he goeth about to withdrawe vs from all superstitious kind of worshipping, proceeding of our carnall imaginations.

¶ *The minister.*

24. Sunday.

Rehearse that that foloweth this commaundement.

¶ *The childe.*

He ioyneth vnto it a threatening saying: I am the eternal, your God almighty, zealous and punishing the wickednes of the fathers in their children, vnto the third and fourth generation of such as dooe hate me.

¶ *The minister.*

Wherfore doth he make mention therof, of his myght?

¶ *The childe.*

To put vs in remembrance that he is of sufficient ablenes to vpholde, maintain and defende hys honour.

¶ *The minister.*

What meaneth he by speaking of zealously.

¶ *The childe.*

He doth vs to wete, that he can not abyde a companion with him, for euen as he hath of his vspeakable goodnes, freely geuen himselfe vnto vs: in lyke maner also he chalengeth as due tie of our behalfe, that we become altogether hys seruantes, wholly addicte and geuen to please him: & this is the spirituall chastitie whiche he looketh for of our soules, that they be dedicated vnto him, & kept holy for him. And contrariwise, it is a verry spirituall whoredome, if our mindes be vnto worldlye alienated, or anye whittle withdrawn from him to any kinde of Idolatry, or superstition.

*Touching spiri-
tual whoredoms*

¶ *The minister.*

How ought this to be taken, that he punisheth the transgressions of the fathers in their children.

¶ *The childe.*

To pearce our hartes more depely, with the terror of his wrathe, who doth not onely threaten to punish the offenders, but also their seede after theym.

¶ *The minister.*

What? is not this contrarie vnto the righteousnes of God, to punish the one for the others fautes?

¶ *The childe.*

If we dooe waye and consider arighte, *How God punisheth the fautes of the wickednes in the childe.* the state wherunto the whole nature of manne is brought by the fall of Adam, it maye be thought superfluous & more then neede to moue this doubte: for we are euerie one of vs borne vnder the curse of God, & ar the children of his wrathe, so that we can not finde faute with God when he letteth vs alone and suffereth vs stil to continue suche as we are of nature.

Nowe as it is a sure token of gods tender affection & fauore towards his seruantes, when he doth also enriche their children with his manyfolde blessings: so likewise it is a most dreadfull token of Gods vengeance towards the wicked, when he suffereth their offsprings to continue in their cursed state.

¶ *The minister.*

What sayeth he more besides this?

¶ *The childe.*

To the ende he myght styrre vs also with tender loue. he saith moreover that he sheweth forth his aboundaunte mercy vnto the thousand discent of suche as loue him & kepe his commaundementes.

¶ *The minister.*

Doeth he meane therby, that the obedience and holye conuersation of a faithfull man shalbe sufficiente to saue his posteritie, although it be naughty and wicked?

¶ *The childe.*

Not so: but the meaninge therof is, *How God bestoweth mercie in a thousand generations.* that he will in suche sort shewe forth his beneficial goodnes towards the faithfull, that for the fauour he beareth vnto them, he will also be knowe vnto their children to be their God, not onely myndyng to prospereth here in thynges of this worlde, but to sainctifie them also with the giftes of his spirite, wherby they maye become seruisable and ready to please him.

¶ *The minister.*

But this is not altogether a generall rule, that the childre of the wicked be accursed: and contrariwise faithfull mens children blessed.

¶ *The childe.*

No: for our Lorde doth referre this libertye to himselfe alwayes, to these mercies

eis vnto the childerne of the wicked: & on the other part, he hath not so bound bys grace to the children of the faithfull but that he may at bys pleasure reiecte whome he wyll: yet notwithstanding he doeth in such wyse order these thinges, that all menne may safely see, that he hath not made this louyng promyse for nocht.

¶ *The minister.*

Wherefore doth he reherse here in the promys, to a thousand discent, whereas in the threatnyng he made mencio but of, iii, or foure!

¶ *The child.*

That is done to signifie, that God is of his owne good will and inclination, alwayes more ready to vse gentlenes & fauonablenes, then roughnes or rygour: accordyng as he sayeth of him selfe, that he hath a ready inclination to do good, or to shewe mercie, and contrariwise ille vnto anger.

¶ *The minister.*

Let vs come nowe to the thyrd commandement.

¶ *The child.*

Thou shalt not take the name of the Lorde thy God in vaine.

¶ *The minister.*

What is the right vnderstanding of that?

¶ *The child.*

He doeth not onely forbid to abuse & blasphem the blessed name of God by periury: but forbideth as wel al waynes, and superfluous othes.

¶ *The minister.*

Maye a man when sweare lawfully at any tyme?

¶ *The child.*

Yea verely, when there is iust occasion: that is to say, to maintayne the trueth of a matter when the tyme shall require, and lyke wyse to kepe and nourishe brotherly charite amonge vs.

¶ *The minister.*

Doth he disproue no othes but suche as are made to the hinderance of Gods honour.

¶ *The child.*

In one kinde of othe he teacheth vs a generall rule: to wete, that we ought not sweare at all: that is to saye, that we maye not call God to wytnes, vnlesse it be done with al humblenes of minde, having a reuerence feare towards hys maiestie before oure eyes, to the entent to glorifie hys name: for euen as it is holye, and of most worthy pryce, so it behoueth vs to take diligent hede, that we doe not in suche sorte name him, or call him to wytnes, that either we may seeme to passe lyghtelye of him oure selues, either whereby other maye take occasion to haue him in small reuerence.

¶ *The minister.*

How shal a man vse his name with suche due reuerence?

¶ *The child.*

If we doe neyther thynke nor speake of God, nor of his workes, but with all reuerence and honor.

¶ *The minister.*

What foloweth this commandement?

¶ *The child.*

He addeth vnto it a threatnyng: that he wyll coumpt hym that vseth his name irreuerentlye as a wycke malefactors.

¶ *The minister.*

Seyng that God pronounceth threatening in other places in a generalite, that he will punishe al transgressours: what vehemencye is there besides in these wordes?

¶ *The child.*

He doth expredly declare hereby, in howe greates estimation he hath the honour of hys holy name: for so muche as he sayeth precyfeldy, by euident woordes, that he can not abyde that any man doe vse it vntruly, to the intent we might wish so much the more careful diligence haue it in honor.

¶ *The minister.*

Let vs goe to the fourth commandement.

¶ *The child.*

Remember to kepe holye the sabboth daye: fyve dayes shalt thou labour, & do any needfull worke thou hast to do: but the seventh day is the rest of the Lorde thy God, thou shalt do no worke that daye, neyther thou nor thy sonne, nor thy daughter, neither thy seruante, nor thy handmayde, nor no thyne oxe, or asse, nei ther the stranger that is within thy gates. For in fyve dayes God made heauy & earth, and all that is in them, but the seventh daye he rested, wherefore he hath blessed the day of reste, and hath dedicated it pecularly to him selfe.

¶ *The minister.*

Geueth God in commandement that men shall traualle sixe dayes euery weeke, and so reste the seventh?

¶ *The child.*

No, he doth not precisely command it: but rather he doth geue menne leaue to traualle aboute theire common busines for the tyme of fyve dayes, & so maketh a restraint onely of the seventh, in the which he forbideth to labour.

¶ *The minister.*

Are we then bounde by Gods commandement to refrayne one daye in the weeke from al manner of labour?

¶ *The child.*

This commandement hath a certayne speciall consideration in it: for as thou

XXX

End. 34.
Tsal. 119.

35. Sunday.
The iii. commandement.

Of othes.

With what
reuerence we
shoulde name
God.

36. Sunday.

The iiii. com-
mandement.

The commaundement.

chynge the obseruation of bodely reſte, as beſongeth to that parte of the olde law which is called ceremoniall, the which ceremonies, were vterly aboliſhed at the coming of Chriſt.

¶ *The miniſter.*

Sayeſt thou then, that this commaundement beſongeth peculiyerly vnto the lawes, & that God did geue it onely for the time of the olde teſtament?

¶ *The child.*

Yea verely, as touching the ceremony therof, and the outwarde bodely reſte to be obſerued therein.

¶ *The miniſter.*

Why theſe, iſt there any other thing cōteyned in it beſides the ceremony?

¶ *The child.*

Yea truly, for there be three conſideracions, for the which this commaundement was geuen.

¶ *The miniſter.*

What are they?

¶ *The child.*

Three conſideracions for the which ſabbath day was ordeined.
The firſt is, that it myght be a figure to repreſente our ſpiritual reſt: The ſeconde for a comely order to be vſed in the church or conſegregation: And thirdely, for the reſtreyning of ſeruantes, that they myghte haue ſome reliefe of theyr trouble.

¶ *The miniſter.*

What is that, thou calleſt ſpiritual reſt?

¶ *The child.*

That we ceaſe to doe the workes of our owne luſtes and wyl, that the Lorde may bring forth the workes of his ſpirite in our hearts.

¶ *The miniſter.*

How may we do this?

¶ *The child.*

By mortifying our fleſhe & ſubduing the inordinate affections of our nature, to the end that Gods ſpirite onely maye beare rule in vs.

¶ *The miniſter.*

Are we bounde to this reſt but one day in the weeke?

¶ *The child.*

The ſpiritual Sabbath is a ſynonim.
It is our bounden duetye to continue in this reſt alwayes: ſo that when we haue once begon to entre in to it, we muſte goe on forward, whyles our lyfe laſteth.

¶ *The miniſter.*

Howe happeneth it then that there is but one day appointed to repreſent and figure vnto vs a thinge that dureth our whole lyfel?

¶ *The child.*

It is not neceſſarye that the figure or ſhadowe of a thing doe reſemble thoroughly in all pointes the thinge it is ordeined ſo repreſente: it is to be thought ſufficiente, if they agre and be lyke in

ſome pointes.

¶ *The miniſter.*

And wherefore was the ſeventh day appointed rather then any other?

¶ *The child.*

The numbere of ſeven doth ſygnifie & the number of importes a certayne perfection in the heuſen. Iy ſcripture, wherefore the ſeventh day was moſte meete to ſette out vnto vs a thing that ſhould ſhal continue: moreover it putteth vs in remembraunce that our ſpiritual reſt or quietnes is not full nor perfecte, whyles we lyue in this world, neyther ſhall it be abſolutely brought to perfection vntill we departe thys lyfe.

¶ *The miniſter.*

What is mente by that which our Lord alleageeth here, ſaying that it behoueth vs to reſte, for ſomuche as he hath done the ſame?

¶ *The child.*

When God had created all his workes in ſixe dayes, he dedicated or appointed the ſeventh to the reſt and be- holding of his workmanſhip. And to the intent we might be the more eaſely inducted to the conſideration therof, he bringeth fourth his owne example, for that there is nothinge of ſo muche worthines to be deſyred, as to become like vnto him.

¶ *The miniſter.*

Muſt we than daily haue conſideration & remembraunce of goddes workes: or is it ynough to haue minde of them one day in the weeke?

¶ *The child.*

Verely our bounden duety is to haue ſomewhat the daylye & houely a reuered conſideracion of his merueilous workes: but for that we are through frailtie ſo negligent & forgetful, there is one certain daye peculiyerly appointed, to renew from time to time the remembraunce of this our duety, & that is ſ politique ordie which I ſpake of.

¶ *The miniſter.*

What maner of ordie ought the people to obſerue in that day?

¶ *The child.*

They are bounde that daye to come together, & to geue diligent care to the wordes of God, to make theyr prayes vnto God, and finallye to make opt profeſſion of their faith and religion. ¶ *The miniſter.*
What meaneth thou by ſaying, that it was partly ordeined for the recreation & eaſe of ſeruantes?

¶ *The child.*

To thiminte that they whiche be vnder the authoritye and power of others, myght be releaſed ſomewhat & lyghtened of theyr paynful labours, ſ whiche thing alſo ſerueth to the furtheraunce of the

As touching politique ordie for dayes.

the common wealth: for so much, as every man hath suit cause to be the readyer willinge to trauaile the other sixe days, when they consider, that they may take their rest in the seventh.

¶ *The minister.*

Goe to then, let vs nowe also see how this commaundement belongeth vnto vs.

¶ *The child.*

Col. 1.

The ceremonial Subject is ended.

As touching the ceremony thereof, we haue nothing to do with it: for the vse of al ceremonies ceased at the cumming of Christe, who was the ende & substance of them.

¶ *The minister.*

How so?

¶ *The child.*

For our old man, vnto whome these ceremonies belonged, is now crucified by the vertue of his death: & through the merite of his resurrection we are agayn into a newnes of lyfe.

¶ *The minister.*

What is there than in this commaundement that concerneth vs?

¶ *The child.*

We are bounde to obserue the politike ordre appoynted in the church for the hearinge of Goddes wordes, for cumming together to make common prayers, and for the ryghte vse of the sacramentes.

¶ *The minister.*

And dothe the figure profyte vs no more?

¶ *The child.*

Yes verely: for it leaderthe vs to the knoweth of that thing, whereof the sabboth day is a figure: which is, that we being made the true members of Christe, ought to leaue of from doing the workes of our owne will, & to commit our selues wholly vnto his tuition & gouernance.

¶ *The minister.*

Rece vs comme now to the seconde table.

¶ *The child.*

Honor thy father & thy mother.

¶ *The minister.*

What doest thou meane by this woord, Honour?

¶ *The child.*

The meaning is that children are of duetye bounde to vse humble obedience and lowlynes, towards their father and mother, bearynge a reuerentes minde towards them, ready to assent & ayde the, and willing to doe after theyr commaundementes according to their dutie.

¶ *The minister.*

Proceade farther in this commaundement.

¶ *The child.*

God loyneth also a promes to this commaundement, sayng: that thou maist lea-

de a prosperous lyfe many yeares in the lande: whiche the Lord thy God hath geuen thee.

¶ *The minister.*

What is the meanyng of this promes?

¶ *The child.*

That God will indue them with a long lyfe here in this worlde, whiche haue theyr father and motherin due reuerence.

¶ *The minister.*

How cummeth it to passe, that god promyseth man to prolong hys life here in this world (as if it were a speciall benefite) since this life preserue is so full of al kynd of misery?

¶ *The child.*

Though our lyfe here in this world be neuer so full of wretchednes, yet not withstanding a long life is a blessing of God vnto the faithfull: for somuche as god doth thew furth his fatherly affection towards his in that they knowe they are vnder his protection and defence?

¶ *The minister.*

May a man gather of the contrary parte, that he who liueth not manye yeares, is accursed of God?

¶ *The child.*

Norbut rather it cummeth to passe manye tymes, that our Lord taketh shem sonette of all out of this world, shortenyng theyr lyfe, whome he loveth most dearly.

¶ *The minister.*

Since he doeth thus, it seemeth that he keepeth not alway a promise.

¶ *The child.*

Yes verely: for what promes focuseth of god maketh vs, touching the benefites of this worlde, we ought to take it with this condicion, so farfurth as it shalbe expedient for the health of our soule. For it were a meanes to haue the promes of god in smal reputacyon, if the eyes of our mynd wer not directed further then to confidre onely the state of this present lyfe.

¶ *The minister.*

And what is to be sayd of them that be disobedient vnto father and mother?

¶ *The child.*

God will not onely punish them with the eueralsting payne in the day of iudgement, but he will execute also punishment, whiche dysoluyte on theyr bodyes here in this worlde: theu parents.

¶ *The minister.*

Doeth not God speake expressly & namely of the lande of Canaan in this promise?

¶ *The child.*

Yes verely, as touching the children of

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The commaundementes.

Israel, vnto whom the commaundement was first geuen: but since it hath pleased god to receyue vs also into the noubre of hys people, we must take it in a more general signification, so that, in so much as the whole earthe is the lordes, we ought to acknowledge that what countreye forer we do inhabite, god hath geuen vnto vs the same for a dwelling place.

¶ *The minister.*

Is there nothing elles to be vnderstande in this commaundement?

¶ *The child.*

Yes, for notwithstanding no mencion is made in it exprely but of the father & mother: yet we must vnderstand in them, al magistrates, rulers, & superiours, for so much as there is one maner of consideration of them all.

¶ *The minister.*

What is that?

¶ *The child.*

As God hath geue vnto them all, theyr authoritie and preeminence: and because there is no prerogative of superioritye, neither of father nor mother, neyther of prince, or ruler, magistrate, or maister, neyther anye other offyce or tittle of premyence, but such as God hath ordeyned: therefore they require al by one maner of reason theyr due obedience.

¶ *The minister.*

¶ *The child.*
Go nowe to the sixt, commaundement.

¶ *The child.*

¶ *The minister.*
Thou shalt do no murder.

¶ *The minister.*

Is there nothing forbidden here but open murder?

¶ *The child.*

Yes verely: for considering that it is god who geueth this in commaundement, the which hath chiefe regarde vnto oure heartes: he doth not only geue vs a law to refrayne our outward dedes but principally to bydle the affections of oure mynde.

¶ *The minister.*

Thy meynynge is then, that there is a certayne kinde of murder lying priuely in the heart, the whiche is forbidden here of God.

¶ *The child.*

It is euensoo: and that is a malicious hatred or rancour, and a desyer to do hurt vnto our neyghbour.

¶ *The minister.*

Is it inough then if we beare no hatred nor malice towardes any man?

¶ *The child.*

No, for in that, that god forbiddeth hatred, it is to be vnderstand also that he requirith of vs to loue all mē, & that vnfaynedly from the bottome of the heart, procuring by all meanes, theyr

weith.

¶ *The minister.*

Rehearse the seuenthe commaundement.

¶ *The child.*

Thou shalt not commit adultery.

¶ *The minister.*

What is the summe and effect of this commaundement?

¶ *The child.*

All whoredome is declared to be accursed of God, & therefore it behoueth vs to refrayne from it if so be we feare to prouoke hys wrath agaynst vs.

¶ *The minister.*

Is there no other thing conteyned in this commaundement?

¶ *The child.*

We muste alwayes haue an eye and a regarde to y^e lawemaker, who in so much as he is God, from whome nothing lyeth hid: he sheweth not him selfe in the consideration of the outward woorkes, goyng no farther, but he requereth also that the heart be cleane from al corruption and luste.

¶ *The minister.*

Shewe me then, what is the full and perfecte meynynge of this commaundement.

¶ *The child.*

For so much as oure bodies & soules are the temples where Gods holy spirite resteth, this commaundemente requirith of vs, to kepe the in all honeste purenes: in such sorte that it is not ynough for vs, if we be chaste as touching the carnall act, but we must also be withoute all vnclenly lustes or desyres, without all inordinate fantasies: finally we are inhibited all woordes & gestures which founde or allure to vnclennes, so that there muste be no parte in vs, defiled, or vnchaste.

¶ *The minister.*

Go on to the eyght commaundement.

¶ *The child.*

¶ *The minister.*
Thou shalt not steale.

¶ *The minister.*

Doth this commaundemente forbide onely such robberies as be punished by commune lawes, either doth it reach any farther to any other kynde of stealyng?

¶ *The child.*

This commaundemente reacheth vnto al naughty, vnlawful, or disceuable occupacions, & forbiddeth all disallowable or discommendable wayes and meanes, whereby we plucke vnto vs any parte of oure neyghbours substance, whether it be by violence by fraude, or by any other meanes, that God hath not allowed by his worde.

¶ *The minister.*

Is it ynough if a manne refraine from the dede doynge, eyther is it forbidden also

The 7. commaundement.

All whoredome is accursed.

The minde of the lawe-maker is to be considered.

1. Cor. 3.

2. Cor. 6.

30. Sunday.

The 8. commaundement.

Of theft.

*Psal. 114.
Psal. 118.
Psal. 3.*

Rom. 13.

39. Sunday.

The 6. commaundement.

The commaundementes.

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also to mynde or purpose any suche thyng
sense and meanyng of it.

Of inward
sinne.

¶ The child.

We must alwaies have a consideration
that God was the maker of this law: who
forso much as he is a spirite, hath not
only regard to robberies that be com-
mitted in dedes, but he considereth aswell
our secret enterprises, our deuyses, and
purposes, and the desyres of our mynde,
to come by riches through our neygh-
bours losse.

¶ The minister.

What behoueth it vs then to doe?

¶ The child.

We are bounde to do our endeou-
re that euery man maye haue his due
and ryghte.

¶ The minister.

What is the nyth commaundemen-
te?

¶ The child.

T Hou shalt beare no falsse wytnes a-
gaynst thy neyghbour.

¶ The minister.

Doth god forbyd in this commaunde-
ment, open periurye before a iudge one-
ly: syther are we charged to make no
lye to the dysprofyte of oure neygh-
bours?

¶ The child.

In namyng one kinde of lying, he
forbiddeth vterly to make any leasyn-
meanyng that we maye not speake any
thyng to the reproche of our neygh-
bour falselye: and that we maye in no wyse
backbyte hym or make lyes of hym,
whereby he myghte sustayne losse in
his goodes, or be hyndered in his good
name.

¶ The minister.

Wherfore doth he speake expressly of
open periuries, rather then of any other
kind of lyes?

¶ The child.

To the intents that we might the mo-
re earnestly deteste, & abhorre, al back-
biting, & lying: signyfing vnto vs with-
al, that whosoever doth accustom him
self to speake slanderously of his neygh-
bour, or to make any lie to his neighbors,
hinderance pruely, he wyll not be atha-
med shortly after to forswere him self
openly.

¶ The minister.

Be slanderous & lying wordes forbid-
de here alone either be we also restrained
from al euyl thynkinge?

¶ The child.

As wel the one as the other by the rea-
son wherof we haue already alleged, for
that that is euyl in the doying before me:
is as euil to be willed or thought before
God.

¶ The minister.

Rehearse then in fewe wordes the very

¶ The child.

We are taught by this commaunde-
ment, not to be ready to iudge euyl, or
to speake any wordes that sounde to the
reproche and infamy of othes: but
much rather to haue a good opinion
of oure neyghbours, and to speake wor-
des to theyr prayse, and to the maynte-
nance of theyr good fame, and honeste
estimation, so farre forth as the truthe
wyll beare vs.

¶ The minister.

L Et vs come now to the laste comma-
undement.

¶ The child.

T Hou shalt not desyre thy neygh-
bours house: thou shalt not desyre
thy neyghbours wife, nor his seruant,
nor his mayde, nor his oxen, nor asse, ney-
ther any thing that is thy neyghbours.

¶ The minister.

Seing the whole lawe is spiritual, and
requyret purenes of the hart (as thou
hast said) and forso muche as euery one
of the other a fore sayde commaundemen-
tes were ordeined, aswell to correcte and
amende the naughtye rebellious affec-
tions of the hearte, as to rule & gouerne
the outwarde doings of men, it appereth
that this commaundement is superfluous,
and that there was inough sayde befo-
re.

¶ The child.

In the aboue reherfed commaunde-
mentes, God forbyddeth all wyllynge
or consentynge to do euil, minding ther-
by to brydell & suppress all rooted af-
fections, or deliberate purposes of naugh-
tines: but here in this he vterlye inhy-
bireth all euyl thoughtes, lyght mocions,
sodaine affections, yea thoughte we ne-
uer fully purpose them, neyther ende-
uoure oure selues, or consente willingly
to doe them.

¶ The minister.

Sayest thou then, that the leaste mo-
cion or temptation that can entre into
the thought of a faythfull man is sinne,
though he vterlye refuse it, strue against
it, and will not by any meanes consente
vnto it?

¶ The child.

Yea verely: for this is certayne, that al
wanton thoughtes and mocions of euyl,
doe procede and sprynge oute of the
orygnall synne which contynneth styll
in vs by nature: wherof I conclude that
lustes or mocions whiche doe kyndle or
styre vp mans heart to do any sinne, though
he neuer purpose or consente to doe the
thyng, be neuertheless directly agayn-
st this commaundement.

¶ The minister.

This is then bryefely the
euyl, whiche
euen as lustes or desyres

The x. comma
undement.

The 9. comma
undement.

A generall do
ctrine as touch
eth.

After custome
his slanderous
or lying: ther
forso muche fear-
tely as if nec-
ke of it is open
perjurye.

That that is
ill to be done
before men, ys
ill to be thou-
ght before god.

Every euyl
mocion is a
synne.

X X X

The commaundementes.

hane so farre breu'tyled, that the wyl is consensyng & fully agreed vpon the same, are reprob'd as lynne in the former commaundementes: euen so by this commaundement God requirith of vs suche an vpryghte clearenes of conscience that there maye not so muche as one euill motion or desire, once enter into oure heartes the whiche myght enclyne or prouoke vs to doe amysse.

¶ *The childe.*

Ye haue sayde all.

¶ *The minister.*

Mave we not nowe make a brieft some and gatheringe of the whole lawe?

¶ *The childe.*

Yes verely, the whole lawe is comprehended in these .ii. pointes: the one is, that we loue God with all our hearte, with all our mynde, and with oure whole myghte. The other is, that we loue our neighbours as our selfe.

¶ *The minister.*

What is included in the loue of God?

¶ *The childe.*

It requirith of vs this duetye, that we loue hym as oure God: that we acknowledge and take hym for oure soueraine Lorde, master, Suiour and father, so that hereby our duetye is to feare hym, to honour hym, to put oure whole trust in him, to obeye hym and loue hym.

¶ *The minister.*

What doest thou meane by these wordes: with all oure hearte, all oure mynde, and oure whole strength.

¶ *The childe.*

It is no more to say, but that we must loue God with suche a zeale and seruente affection, that there maye be in vs, no desyre, no will, no thought, no endeavour, no maner of inclination, contrarie vnto this loue.

¶ *The minister.*

What is the meaning of the seconde point?

¶ *The childe.*

We are taught thereby, that as we be naturally inclyne to loue our selues, & as this affection is moste vehement and doth passe al the rest, euen so our loue towards our neighbours, oughte in suche sorte to beare rule in our hartes: that it should rule and guyde vs altogether, and should be a lyne and rule, thereby to order all oure thoughtes and deedes.

¶ *The minister.*

And whome meanest thou, when thou sayest oure neighbours.

¶ *The childe.*

I doe not onely signifye by the word, our kindred, frendes, and suche other as be of oure familer acquaintance: but such also as be strangers vnto vs,

and more then that, oure verye enemyes.

¶ *The minister.*

In what bande or alliance are we in with them?

¶ *The childe.*

There is a knot of frendship the which God him selfe hath fastened, which cannot be loosed by any mans malice, or wickednes.

¶ *The minister.*

Then thou wylt saye, yf any man beare any malycious hatred vnto vs, that euill affection commeth of him selfe: and yet in the meane time, by the very order whych God him selfe hath appoynted, he ceaseth not to continue still our neighbour, & we are bounde euen so to take him.

¶ *The childe.*

Yea verely.

¶ *The minister.*

Seeing the law requirith such a perfect vpright maner of seruing God, is not euery christen man bound to frame hys lyfe and conuersacyon after the same?

¶ *The childe.*

Yes truly, but we haue in vs so much weakness, that there is no man whiche fully doth perfourme all that the lawe requirith.

¶ *The minister.*

Why doth God therefore require of vs suche an exquisite perfection as we be not hable to reache vnto?

¶ *The childe.*

God requirith nothing of vs but that whiche we are bound to do, and our owne consciences witnes that we are charged with already: And againe if we bend our selues, and geue diligence to frame our lyues to this rule set furth in the law, than (albeit we be farre from being able to attayne vnto the perfection thereof) the lorde wil not lay to our charge that default or lacke of dooing if same, as our duetie requirith.

¶ *The minister.*

Speakest thou generally of al men either elles meanest thou the faythful onely?

¶ *The childe.*

I speake not of such as beleue not, for no man is able to begyn to frame him selfe to doe the leaste poynte that the lawe requirith, vntyl he be regenerate and fashyoned agayne through the spirit of God. Moreouer, if it were possible to fynde out anye manne who were able to perfourme some part of that, that the law demandeth, it should not be enough to dyscharge him before god: for the lorde pronounceth openly this sentence, that whosoever doth not thoroughly accomplish euery poynte conteyned in the lawe, is accursed.

¶ *The*

*The summe of
all of the
whole lawe.
Mat. 22.*

*Deu. 10.
Gal. 3.*

21-Sunday.

ET la miniatur.

Hereof we must needes gather that
law hath two distinct offices, accord-
yng as there be two sortes of menne.

¶ The child.

 $\bar{X}_{\text{obs.}} = 1.0$

To what use
the Law ser-
ueth touching
the unfaithful
3. Cor. 2.

What ellesfor as touchynge them that beleue not, it serueth to no other purpose but to reprove & condemne them, and to take from them all manner occasion to excuse them selves before god: & this is that part of the office of *y* law, which, S. Paule speaketh of, namyng it the instrumente of death, and damnacion: but as touchynge the faythfull, it serueth to another vse.

¶The minister.

What profite doeth the lawe bring to
the faythfull?

§ *Theridide.*

To what use
the lawe serve
she as touching
the faithfull.

Pyrrh the lawe maketh it known vnto
the, that they cannot be iustified by their
workes: & so by humbling the through
the knowledge of their miserable state,
it doth stirre them to search their health
and saluacion in our sauour Christ.
Secondarily wheras it requieth more then
is possible for any man to do, it warneth
them to pray vnto God, that he
will vouchsafe to geue them sufficien-
t strength that they may at least haue
a ready willing minde to obey hys will,
and thereby they haue also occasion to
knowledge their daylie fautes, and so
to thynke lowely of them selues: Thyr-
delye it serueth them in steade of a bridle,
to repress their carnal affections,
and to holde them faste in the feare of
God.

¶ The minister.

We may then finally conclude, touching this matter, that albeit for the time of this transitory lyfe, we neuer attaine to be able to render perfect obedience vnto the law, yet it is not to be thought a wayneythyng, and to no purpose, that it requirith of vs suche a pre-cyfe and exquisite perfection: for thereby it setteth vp a marke vnto vs, to the end, that we eury one, according to the grace wherwith God hath endued vs, might continually vnto so muche more feruente affection, walke towards it and study dayly more and more to come vnto it.

¶ The child.

— Ye have uttered the thing even as I
ment it.

$\leq T$ be minimal.

Have we not a perfect rule of all righteousness set out in the law?

€ 1 be added.

Yes verely so that God demaündeth no other thyng of vs then to frame and ordeale all our doinges by it and contrary wile God disalloweth and refuseth whatsoever man taketh in hand to doe besides. For

obedience is the onely sacrifice and service, which he requireth.

of the minister.

To what purpose then both al those
monitions, declarations, exhortations, &
cōmaundementes serue, w^hiche the Pro-
phetes make & the apostles?

¶ *The child.*

The doctrine of the prophetes & Apostles be nothing els but expositions of the selfe same law more at large, the ende of which doctrine is so farre of from the leadyng of vs from the obedience due vnto God, that it is rather in steade of a sure gyde to conduct vs, and bryng vs vnto it.

The minister.

Yet it seemeth that the law doth not set-
te out euery mans particular vocation &
office.

The child.

Where the law of God prescribeth that we ought to render vnto euerie man that, that is his due, we maye ryght well gather the reff, what euerie mans duty is in his care & calling further (as we haue already sayde) the residue of the scripture maketh a more particular & playne declaration of the same: for the selfe same thinges which God hath in few wordes comprehended in these tables of his commandementes, other partes of the scripture doe encrease here & there more at large.

¶ The minister.

Seing we haue now commended sufficiently, of y right seruyng of God (that is to saie of obedience to his wil) which is the second parte of the honour due vnto him: sette vs speake now also of the third point touching the honour which he demaundeth of vs.

The child.

We haue said here before that y third
maner of honor which he demaunders of
vs, is to cal vpon him and to seke for helpe
at his hand in al our nedes.

¶ The minister.

Doest thou meane, that this honor, to
callē vpo God for help in our necessities,
is due vnto him al- nei

¶ The child.

Yea, for he chalengeth this as a peculiar
honour due vnto his hyghe and diuine
maiestie onely.

¶ *The minister.*

Since it is for after what forte is it law-
full for vs to require succor at mans hâde?

• *The child.*

There is great difference between those two things: for we call vpon the name of God, to protest and signifie, that we looke for no helpe nor benefite but of his hande hauyng our whole affiance in him, as a sure rocke, and in none elles: yet in the meane tyme we procure

14. Sander.

The iii. point
is touching
the true bene-
rith of God, is
calling on him
in our needs.

Obedience to
the law is god-
only service,
and the sacri-
fice that he re-
quireth of us.
1. Sam. 15.
Jerem. 7.

Of prayer.

& vſe the helpe of man & other creatures, ſo farre furth as God geueth vs leaue, & as he hath lente the ablenes & means to ſuccour vs.

¶ *The miniſter.*

Thou meanſt then, that to demand ſuccor of man, is no whit contrary to thyſe that we are bounde to make our inuocation & prayer onely vnto God for helpe: for ſomuch as we put not our truſt in theſe, neither ſeke their ſuccour, but ſo farre forth as God hath ordeyned them miniſters, & beſtowers of his goodes to oure neceſſitie, and comfort.

¶ *The child.*

Ye ſay verie well: & in verie dede, what ſouer benefit or frendſhip we receiue at anye mans hande, we are bounde ſo to take it, as if God hym ſelfe did deliuer it vnto vs: for y^e trueth is that it is he, who ſendeth all ſuche benefites by the handes of hys creatures.

¶ *The miniſter.*

Is it not then our dutye to geue thanks vnto menne for theyr benefites, and to acknowledge gentilye theyr fredelye helpe, ſeinge the lawe of nature ſo teacheth?

¶ *The child.*

Yes verely, and it were no more but for that it hath pleaſed God to cal them to ſuch honour, as to be the dealers, and diſtributers of his benefites: for God in ſo doing, doth bind vs vnto them, and wil that we take the ſame thankfullye at theyr handes, but yet alwayes ſo, that we muſt acknowledge that they are but his miniſters and almes dealers, and that he alone is the prouider of all.

¶ *The miniſter.*

It appeareth by this that we maye not call vpon Angelles or Saintes departed, for helpe.

¶ *The child.*

You ſaye trueth: for touching ſainctes departed, God hath not appoynted vnto the any ſuch office, as to help vs, or geue them any ſuch charge as to miniſtre to our needs. And as concerning hys angels, although he haue ordeined theſe as miniſters to ſerue for oure healthe, yet is it nothing leſſe theſe his will that we ſhoulde call vpon them for helpe. eyther haue our recourſe and refuge vnto them in time of needes.

¶ *The miniſter.*

Thou ſuppoſeſt the, that whatſoever is not agreeable to y^e ordre which God hath ſet furth vnto vs, is repugnaunte vnto his will.

¶ *The child.*

I meane eu^e ſo: for if ſo be that we will become ſo curious, as not to content our ſelues with that ordre and maner of doing which God hath by his woorde ſet furth vnto vs: that is a token moſte certayne of

inſidelitie. Moreouer, if in ſteade of ſeeking vpon God alone for helpe in al our needes, we ſhall haue recourſe vnto Angells or anye other creatures, puttinge anye parte of oure confidence or truſte in them: we commyt therein danable idolatrie, by attributing vnto the, that thynges which ought to be peculiereſe refered vnto God.

¶ *The miniſter.*

Let vs come now to the right maner of makinge our prayer, vnto God: Is it enough to pray with the tongue, eyther is a ſeruet minde, & earneſt affection of the hart alſo neceſſarily required?

¶ *The child.*

As for the ſpeaking with y^e tong is one of the leaſt pointes, neither is it alwayes neceſſary to vſe the tong in praying: but an attentife minde, and earneſt affection is alwayes neceſſarily required.

¶ *The miniſter.*

Howe prone you that?

¶ *The child.*

For ſomuche as God is a ſpiritual ſubſtance, he requirerh alwayes the ſpirit, & prayeth with the heart: & as at al other tymes, ſo ſpecially in time of prayers, when we ſhewe him our ſelues in hys preſence, and enter into communication with him: and there vpon Eſa. 1. 19. he maketh a reſtrainte of his promiſe, ſaying that he will be at hande, to heare ſid of God only all the which cal vpon him in trueth that praye contrariwiſe he pronounceth all theſe accurſed without hartie affection, ſed which praye hypocritically or without affection.

¶ *The miniſter.*

I ſee then thereby that al ſuche prayers as be made only with the mouth, be vnprofitable and to no vſe.

¶ *The child.*

They be not onely vnprofitable, but they are ſuperfluous & prouoke God to diſpleaſure.

¶ *The miniſter.*

What maner of affection is required to make the prayer acceptable?

¶ *The child.*

We muſt firſt of al haue ſuch a feeling of oure pouertie & wretchednes, that we maye perceaue an earneſt vexaciō & griefe of minde, through the lothſommes of ſynne, or lacke of ſome grace expedient for vs: we muſt alſo haue a ſeruent deſire & longynge to obayne the ſame at gods hand, which deſire muſt kende our hartes, and engender in vs a ſeruent prayer.

¶ *The miniſter.*

Doe theſe thynges procede of our nature, either are they geuē vnto vs by the ſpeciall goodnes of God?

¶ *The child.*

It is God that playeth the workeman: for we are of oure ſelues dul, and without al luſt to prayer: but the ſpūite of God doth

An euident
ſoken of inſide
lie.

Rom. 8.
Gal. 4.

doth styre vp in oure heares such syghes & ryghtes as no tonge is able to expresse, and endueth oure myndes with such a zeale, and seruente affection, as God requirerth in prayer.

¶ The minister.

Dothe this doctrine teache vs that we ought not to dispose, & sturre vp our selues to prayer?

¶ The childe.

Nothing lesse: but rather contrariwise, so ofte as we do not feele in our selues such a deuotion, or disposition to prayer, we ought to make our supplication, vnto the lorde, that it wyl please hym to geue vs of hys grace, whereby we may be framed to prayer with such affection of myndes as we oughte to doe.

¶ The minister.

The tongue serueth to a very good vs: in the making of our prayers.

As touching the vse of the tounge, thou doest not couite it vterly vnprofitable in making of prayers?

¶ The childe.

No verely: for the wordes which the tounge uttereth doe many times helpe to comfort, and to styre vp the affection of the mind: yea they do strengthen, and holde in the mnde of man, whereby his thoughtes doth not wander so sodaynely from GOD, as otherwise it would. Moreover, for somuche as the tounge is a creature of GOD, ordained of hym to praise and set forth hys glory, aboue al other members of the bodye: it is reason and duety, that the tounge be employed by all meanes to that vse. Finally the very seruente affection of hys heart doth many times through a vehement motion, enforce the tounge to speake, though a man did not purpose so to do.

¶ The minister.

Since it is as thou sayest, to what purpose is it to praye in a language that a man doth not vnderstand?

¶ The childe.

It is to mocke God withal, and a superstitious hypocrisie.

¶ The minister.

When we make our prayers vnto God, do we it at al aduentures, without sure knowledge whether we shal obtayne any profit or not? either ought we to be surely perswaded that our prayers shalbe heard?

¶ The childe.

We must haue this euermore as a sure foundation & ground in all oure prayers, that they shalbe accepted of God, and that we shal obtayne our request so far forth as it shalbe expedient and necessarie for vs: where vpon, Sainct Paule sayeth, that the right inuocation and prayinge vnto God, procedeth of faith: for if we haue not a sure affiance and trust in the bountyfull mercy of God, it is vnpossible to make oure prayer vnto hym

¶ The minister.

What saiest thou then of them which be in doubt and vncertaine whether God will heare them or not?

¶ The childe.

Their prayers are vterlye void and nothing worth: neither hath God made any promyse to any suche prayers, for he saith: what soeuer we shal aske, if we be liene, he will graunt it vnto vs.

¶ The minister.

There is nothinge nowe behynde but to knowe by what meanes, & in whose name we maye come by this sure confidence to presente oure selues before God considering that we are vyle sinners, & farre vnworthy so to do.

¶ The childe.

Fyrst of al we haue promyses of God wherupon we must staye oure myndes, withoute haungyng any regarde of our owne worthynes: Secondly then (if we be the children of GOD) he doeth induce vs, & pushe vs forward with his holy spirit, to the entente to allure vs to be familiar with hym as with our Iouyn father: and finally to the ende that we shuld not be afraide to come before his glorious maiestye, although we be but as poore woormes of the earth, and moste wretched sinners, he hath geuen vnto vs oure Lorde Iesus to be our peacemaker and intercessoure, to thintient that we by meanes of his merites haungyng recourse vnto God our father, myght haue an assured truste to fynde grace as hys hande.

¶ The minister.

Doest thou meane it thus, that we may not cal vpon God by prayer, unless it be done in the name of oure sauoure Christ?

¶ The childe.

Yea, I meane it euen so: for we haue an expresse commaundement so to do: and in so doyng we haue a sure promyse, that through his merytes and intercession, al our requestes shal be graunted vnto vs.

¶ The minister.

Is it not then to be taken as a poynte of rather boldenes or folye the presumption to come forth hardely, and to presente our selues before God him self, assuryng oure selues that we haue our sauoure Christe for our aduocate, and to set him before vs, to the ende that God maye for hys sake accept both vs and our prayers?

¶ The childe.

No verely: for we make oure prayers as it were by hys own mouth, for somuch as he him self openeth the waye for vs, & maketh our prayers to be hearde, yea and entreateth also continually for vs.

Y Y Y

Mat. 12.
Mark. 11.
W. Iohann.
doubteth who
ther God heare
his prayer, ob-
tayne be no-
thing.
These thinges
make vs bold
to aske of God
1. His promise
Tijal. 22, 23
145.
Esa. 30, 45.
Iere. 29.
2. His spirit.
Ioh. 14.
Mat. 6.

3. The mediation
of Christ
his sweet summe
1. Tim. 2.
Hebr. 4.
2. Ioh. 14.

We may not
pray but in the
name of our
sauoure Christ.
Ioh. 14.

To praye in a
strange lan-
guage is a man-
king of God.
1. Cor. 14.
36. Sunday.

Prayer must
proceede of a
sure confiden-
ce in goddes
promisse.
Rom. 12.

Of prayer.

27. Sunday.

¶ *The minister.*

Let vs comon now of the substance of oure prayers: is it lawfull for vs to praye for al thynges that we fantasie: either is there a certaine rule to appoynt what thynges ought to be prayed for?

¶ *The child.*

If we should folowe oure owne wil and fantasie in making our prayers, they shoulde be very vnbadfomlyc framed. For we are so blynde that we are not able to iudge what is good & meete to be prayed for: moreover, al oure desyres are so inordinate, and repugnaunte to Gods wil, that it is expediente for vs to brydle them, & kepe them vnder.

¶ *The minister.*

What is then to be donce?

¶ *The child.*

We must learne of God what is meete to be prayed for, seing he alone knoweth what is necessarye for vs: and that he leade th vs as it were by the hande, so that we our own selues do nothyng but folow.

¶ *The minister.*

What instruction hath he geuen vs in prayer?

¶ *The child.*

He hath taught vs sufficiently how & wherfore to pray, throughout the whole scripture, but to the intente to bring vs to one certayne and sure marke, he hath set forth vnto vs one maner of prayer, wherein he hath brieflye comprehended al suche payntes as be meete or lawfull for vs to demaunde.

¶ *The minister.*

Rehearse that forme of prayer.

¶ *The child.*

It is the very same that oure Lorde Iesus taughte his disciples to praye: for whā they asked of hym how they should pray, he answered that they shoulde say on this wyse.

Mat. 6.
Luke. 11.

The faithfull prayer whiche our Lord him self taught vs.

Oure father which art in heauen hallowed be thy name. Thy kyngdome come. Thy wil be done in earthe as it is in heauen. Geue vs this daye oure daylye breade. Forgeue vs our trespases, as we forgeue thē, that trespasse agānst vs. And leade vs not into temptacion, but deliuer vs from euyl. For thine is the kyngdome, the power and the glory worlde withoute ende. So be it.

¶ *The minister.*

For the more easie vnderstanding herof, tell me how manye articles or particular requestes be conteyned herein?

¶ *The child.*

The deuotion of the Lord's prayer.

Sixe. Of whiche the .iii. firste do concern the glory of God, withoute any respect or consideration of our selues: the other .iii. touche vs properly, and concern our wealth and profyete.

¶ *The minister.*

Why then, ought we to desyre any thing of God, that bringeth no maner of commoditie vnto our selues?

¶ *The child.*

That is true, if God of his infinite goodnes doth dispose and ordre al thynges in suche sorte, that nothyng can turne to the glory of hys name which is not also profytable vnto vs: so that when hys name is sanctified and honored, he maketh it redounde to oure sanctification: and whē hys kyngdome cometh we are after a sort partakers therof: yet notwithstanding, oure ductye is at suche tyme as we aske and desyre these thynges, to haue onely regarde to his honour, without any consideration to our selues, or to our owne commoditye and profit.

¶ *The minister.*

By thy saying then, though these .iii. first peticions are greatly profitable to vs, yet we may not make thē for any other purpose, but onely to desyre to haue God glorified & honored.

¶ *The child.*

It is euen so: and likewise, albeit the three first requestes be ordeyned to praye for thynges expedient and necessary for vs: yet euen in them also we ought most earnestly to seeke goddes honor, so that it must be the chief ende & marke wherunto al our sayynges and desyres be dyrected.

¶ *The minister.*

Let vs come now to the expoficion of 27. Sunday. It is: and before that we procede any farther, wherfore is god named here our father, rather then by some other name?

¶ *The child.*

Since in tyme of prayer speciallye we oughte to haue a strong confidence and a stedfast assurance of Goddes fauour in our consciences: it pleaseth God to be called of vs by a name whiche foundeth nothing but al sweetenes, bounty, and mercifolnes, thereby to dryue away all doubtfulnes, & feare, and to make vs conceyue a bolde courage to come familiarly into hys presence.

¶ *The minister.*

Maye we then come boldlye and familiarly vnto god, euen as a child may vnto hys father?

¶ *The child.*

Yea, and with a great deale more assured confidence to obteyne whatsoever we shal desyre: for if we being euyl, can not chouse but geue vnto our children bread & meate whē they aske it: howe muche lesse can our heauy father refuse to geue vs such thynges as we haue neede of, since he is not alonely good, but the very founteyne of goodnes & felicity.

¶ *The minister.*

May we not prouef sufficientlye by this that God is named our father, the same thing

In what sense we call God fathers.

In what sense we call God fathers.

thing which we affirmed touchyng Christe, that our prayer ought to be grounded vpon iure trust in his merites & intercession.

¶ *The childe.*

Yes certainly, for god doth acknowledge vs no otherwyse to be hys childe, but onelye inasmuch as we be the members of hys deare sonne.

¶ *The minister.*

Wherefore doest thou not rather call God thy father, than our father, as it were in comon.

¶ *The childe.*

Why we call him our father Every faithfull man may right wel call God hys father particularelye: but in this forme of prayer our sauour Christ doth teache vs to pray in common, that we myght remembre thereby the duety & charitie which we owe to oure neighbours in our prayers, and to monifie vs, not to care onelye for oure felices.

¶ *The minister.*

What meaneth this clause which art in heauen.

¶ *The childe.*

It is as muche to saye, as to name hym hygh, mightie, and of a maiestie incomprehensible.

¶ *The minister.*

To what purpose serueth that?

¶ *The childe.*

It serueth to this ende, that when we call vpon him by prayer, & myghte learne to lyfte vnto our mindes, and to withdraw our imagination from thynking any thyng of this worldly or earthly, and that we shoulde not measure hym by our fleshy iudgement, and so make hym subiect or applicable to our wil or appetite, but rather that we myght, with all humblenes of mynde honour hys excellentie maiestie, and also that we myght haue occasion to putte so much the more our trust assuredlye in him, considering that he is Lorde and maiester of all.

¶ *The minister.*

39. Sunday. Make an expofition of the fyrst petition.

¶ *The childe.*

The first petition. The name of god is hys honor & renowne, whereby he is sanctified and prayed amongst men: therfore we desire that his glory may be auanced aboue all thynges, & every where.

¶ *The minister.*

Doest thou meane that this hys glory may eithr increase or diminish?

¶ *The childe.*

In what sense we wythe the setting forth of gods glorie. No verely, in it selfe: but the meanninge hereof is: that it may be knowne as it ought to be, and that all the workes which he god doeth, maye appeare vnto menne to be glorious & worthy of high prayse, euen as they be in very dedes, to

that he myght by al meanes be magnified.

¶ *The minister.*

What doest thou meane in the seconde requette by the kyngdome of God?

¶ *The childe.*

This kyngdome consisteth principallye in two pointes: that is to saye, firste in that he guydeth and gouerneth hys elect through hys hollye spirite. And agayn in that he destroyeth & bringeth to vater shame and confusion the wicked which wil not become subiectes to his kyngdome, to the ende that it maye euidentlye appeare that there is no power habie to withstande hys incomparable myghte.

¶ *The minister.*

What vnderstandest thou in praying that this kyngdome may come?

¶ *The childe.*

The meanyng is, that it wil please god from daye to daye to encrease the number of his faithfull stocke, that he wil continuallye more and more shew furth hys fauour in bestowyng the gyftes of his holly spirite among them, vntill the time come, in which they shalbe fullye replenished: that it may also please hym to cause the lyghte of hys trueth more & more to shine amongst vs: that he wil in suche wyse make hys iustice to be knownen, that the deuyl and hys kyngdome of darkenes maye come to viter confusion, and that all wickednesse may be cleane abolished, and rooted out.

¶ *The minister.*

Is not this requett perfourmed daily?

¶ *The childe.*

It is partlye fulfilled: yet we desire that it may be continuallye increased, & aduanced, vnto such time as it shal come to full perfection: which thing shal be at the day of iudgement, what time God alone shalbe magnified, and all creatures shall be abased and subiect vnto his maiestie, and so he shall be all in all thynges.

¶ *The minister.*

In what sense prayer thou that God-ides will maye be donet?

¶ *The childe.*

That all creatures may be subiect to him & obey him, in suche sorte, that what to us is done, may be pleasant to him.

¶ *The minister.*

Doest thou meane that nothing may be done contrary vnto his will?

¶ *The childe.*

Our requett is not only that he wold bring all thynges to passe as he hath appointed by his vnfeareable counsell: but that he woude beate downe all rebellion, so that all willes may obey his will only.

YYY 3

Wherin the kyngdome of God consisteth.

The kyngdome of Christe.

The perfect state of Christs kyngdome.

1 Cor. 15.

40. Sunday.

The third request touching the acceptation of Gods will.

Of prayer.

¶ *The minister.*

In so doing, do we not utterly refuse our owne willes?

¶ *The childre.*

Regeneratiō. Vtterly: and we pray not onely that he wolde bring to noughte suche desires as be against his will: but that he wolde also creat in vs newe mindes and newe heartes that our owne will being set aparte, his Spirit may worke such a will in vs, as may be in all pointes agreeable vnto him.

¶ *The minister.*

Wherfore putteth thou vnto it, In earth, as it in heauen?

¶ *The childre.*

How Gods wil is done in heauen. Because the Angels which be his heauely creatures, study nothing, but to please him, without any motion to the contrary: we desire that the like may be done in the earth, & that all men may be framed vnto a like willing obedience.

¶ *The minister.*

41. Sunday. Come now to the second part: what dost thou meane by the daily bread which thou askest?

¶ *The childre.*

That word cōceineth all thinges wherof we haue need in this present life, & not onely as touching meate, drinke and clothes, but all manner of thinges that God knoweth to be expedient for vs in this worlde, wherby we may haue the fruition of his benefites in quietnes.

¶ *The minister.*

Why beggest thou of God thy daylie nourishment, since he hath giuen a charge vnto al mē to get their liuing with the labour of their handes.

¶ *The childre.*

God must bless our labour. Albeit we are commanded to labour for our liuing, yet all our labour, diligence, and prouision that we can make, is not able to procure vs a liuing: but the only blessing of God vpon our handes & trauel which prospereth the thinges we go aboute in his name. Moreover this is to be considered, that it is not meate or drinke that nourisheth vs (not withstanding we be commanded to make prouision for those thinges) but the power of God mainteineth our life, and we vse them only as instrumentes.

¶ *The minister.*

Why callest thou it, our bread, since we desire that it may be giuen vs?

¶ *The childre.*

That commeth of the only bountifullnes of God, whose pleasure it was to name it ours, albeit it is nothing at all due vnto vs: and again by this worde, we are put in remembrance not to desire an other mans bread, but that only which we shal comē by, by honest & lawfull meanes, agreeable to Gods ordinance.

¶ *The minister.*

Why sayest thou, this day, and daily?

¶ *The childre.*

These two wordes do teache vs to be contented, and not to wishe the more the sufficeth for our needfull.

¶ *The minister.*

Seyng this is a common prayer belonging indifferently to all men: howe is it that the ryche (who haue prouided abundance of goodes for a longe tyme) maye make this petition for one daye?

¶ *The childre.*

All men both ryche and poore muste vnderstande, that what goodes soeuer they haue, they can nothing profit them, but so far forth as it pleaseh God to geue the the vse thereof and the enioyng of the: so that when we haue plentye yet we haue nothing, onles he of his goodnes giue vs also the fruition & vse of the same.

¶ *The minister.*

What is conteyned in the fyfth request?

¶ *The childre.*

That it wyl please God to forgeue vs our trespases.

¶ *The minister.*

Is there any man lyuing so iuste, that nedeth not to make this request?

¶ *The childre.*

No surely: for our Lorde Iesus prescribeth this forme of prayer to hys Apostels for the behoofe of hys whole church: so then whosoever woulde exempte or priuilege hym selfe from the sayings of this prayer, in so doing he refuseth to be of the company and fellowship of Christes flocke: & in very dede the scripture doth playnly testifie, that the moste perfecte manne that is, if he woulde allege one poynte to iustifie hym selfe thereby before God, shoulde be founde faultye in a thousande: it is mete therefore that euery man haue a recourse cōtinuallye vnto the wel of Gods mercy.

¶ *The minister.*

After what sort thinkest thou that our synnes be pardoned vs?

¶ *The childre.*

Euen as the very wordes of Christe doe sounde: for so much as our synnes be as debtes by which we are holden fast bōd vnder the daunger of euerlasting damnacion, we make supplication vnto GOD that he wyl of hys mere goodnesse pardon them.

¶ *The minister.*

Thou meanest then, that we obteyne forgiuenes of our synnes by the free mercy of God onely.

¶ *The childre.*

It is euen so for we can by no meanes make amendes for the leste faute that we haue committed, if God dyd not vse his bountifull lyberalitye to our ardes vs, by forgyng them frely euery one.

¶ *The*

Wherfore we cal it daylie bread.

42. Sunday.

The 5. petition

Job. 2.

In what sort our synnes are forgiuen.

¶ *The minister.*

What profite commeth to vs by that
that we are pardoned of our sinnes?

¶ *The child.*

Besides that, that we are deliynered
therby from the paynes of hell, we becom-
me as acceptable vnto God, as if we were
innocent, & without al spot of vnrighte-
ousnesse, and also our consciences be su-
rely perswaded that he beareth a tender
fatherly affection towards vs, whereby
we attayne to euerlastyng healthe and
felicitie.

¶ *The minister.*

When thou makest thy prayer, that he
wyl pardon vs our offences, euen as we
pardon them which trespasse agaynst vs:
doest thou meane hereby that we merite
or deserue to haue oure sinnes forgiven
in that, that we forgeue other men theyr
fautes?

¶ *The child.*

*Oure sinnes be
pardoned
freely.*

No verely: for by that meane we
shoulde not haue pardon of oure synnes
freelye and for naught, neither shoulde
the remysion of them be sufficientlye
grounded vpon the satisfaction which
was made in the death of Christe, as it
ought to be: but in that that we forgette
the wronges and daunges done vnto
vs, we folowe hys example in gentile-
nes and meekenes. And howe to decla-
re that we are his children, he hath ge-
ue vs this as a mark or badge to be kno-
uen by, and to iustifie oure selues that
we are so: on the other parte also, he
doth vs to wete, that we may loke for no-
thing at his iudgemente, but extreme &
rigorouse hadlyng, if we wyl not, as his
children shewe our selues ready to par-
don, and shewe fauoure vnto them whi-
che be in debte, daunger, and faute to-
wardes vs.

¶ *The minister.*

*When god refu-
seth to comma-
nde his children.*

Thou meanest then, that GOD he-
re refuseth to take them for hys chyl-
dren, whiche cannot forget wronges and
trespasses commytted agaynst them: to
the entente they shoulde not thinke them
selues to be partakers of that mercye and
fauour whiche the faythfull doe loke
for.

¶ *The child.*

Yea verely: and also to the ende that
all men myght haue knowledge that the
selfe same measure whiche they meate
vnto other, shalbe payed vnto them a-
gayne.

¶ *The minister.*

49. Sunday.

VVhat is the nexte petition?

¶ *The child.*

The s. petiti.

Leade vs not into temptation, but de-
liuer vs from euyll.

¶ *The minister.*

Makest thou but one request of this?

¶ *The child.*

No, for the seconde parte doth expoun-
de the fyrst.

¶ *The minister.*

What is the pyth & substance of this
petition?

¶ *The child.*

We desyre that God doe not suffer vs
to fall to wickednes, neyther permyt vs
to be ouercome of the deuyll, nor to be
lead with the naughtye lustes of oure fle-
she, which continually warre againste vs:
but that he wyl geue vnto vs power to
withstande them, holdyng vs vp with
hys hande, & keepinge vs alwayes in hys
sauegarde, to be our protectour and guy-
de.

¶ *The minister.*

By what meane is this brought to
passe?

¶ *The child.*

What tyme God doeth guyde vs by
hys holy spirite, therby causyng vs to
loue goodnes, & to hate euyll, to seke af-
ter righteousnes, and to fle from sinne:
for he maketh vs by hys holy spirite, a-
ble to ouercome the deuyll, sinne, and the
flethe.

¶ *The minister.*

Hath euery man neede thus to be
guyded?

¶ *The child.*

Yea euery man: for the deuyll watcheth
continuallye for vs, euen as a roaringe
Lion, ready to deuoure vs: and we on the
other parte be so feble and frayle, that he
woulde oute of hāde ouercome vs, if God
dyd not bothe strengthen vs and geue vs
the victoie.

¶ *The minister.*

What signifyeth this woorde, tempta-
cion?

¶ *The child.*

The wilye guiles and subtyll assautes
of the deuyll, wherewith he assauleth vs
& goeth aboute to entrap vs: who know-
eth full wel, that we are naturally apte to
be deceiued, yea ready to deceyue our
selues: and our wyl is wholly bent to doe
euyll, and no whitte to doe good.

¶ *The minister.*

But wherfore requirest thou of God
that he doe not induce and lead vs into
euyl: since that is an office belongyng
peculiarly to the deuyll?

¶ *The child.*

Euen as God of his infinite mercye
doeth preferue hys faythful, not suffe-
ryng the deuyll to leade the oute of the
waye, neyther permitting that sinne ha-
ue the vpper hande of them: so lykewyse
he doeth not onely geue vp, caste of, and
withdraw his grace from suche as his plea-
sure is to punish: but also he deliynereth
them to the deuyll, committing them
vnto his rannage: he streketh them with
blindnes & giueth them vp into repro-

*What is 3^d tem-
ptation.
Gen. 3. 1.*

YYY

Of prayer.

bare myndes that they be come vnterly slaued vnto sinne and subiect to all temptations.

¶ *The minister.*

What meaneth the clause which followeth for vnto thee belongeth the kingdom, power and glorye, worlde without ende.

¶ *The child.*

It putteth vs againe in remembrance, that oure prayers be grounde vpon God, and vpon his almightie power and goodness, and not in any thyng that is in vs: since we of our selues be vnworthy once to open our mouthes to call vpon him: agayne we are taught hereby to conclude or ende all oure prayers in the laudynge and praying of his power and goodness.

¶ *The minister.*

44. Sunday.

Is it not lawfull for vs to aske any other petition or thyng then is here rehearsed?

¶ *The child.*

Albeit we are not so bydden to vse other wordes and to frame them also after another sort, yet there can no prayer be acceptable vnto God, vnlesse it be in effect and sence framed after this, which is vnto vs (as it were) a perfect rule wherby to praye as we oughte to doe.

¶ *The minister.*

The fourth kinde of honoure due to god.

It seemeth nowe conueniente tyme to come to the fourth poynte touching the honoure due vnto God.

¶ *The child.*

We haue sayde already, that it consisteth in acknowledging with the hearte, and in confessing with the mouth, that God is the author of all goodnes that thereby we maye mayntayne his glorye.

¶ *The minister.*

Hath God set forth no rule to teach vs howe we shoulde do this?

¶ *The child.*

All the examples in the scripture, of lauding, praying and thanksgyvinge, ought to be as rules and instructions vnto vs.

¶ *The minister.*

Is there nothinge cōtayned in the Lordes prayer touching this matter?

¶ *The child.*

Yes verely: for in that we praye that his name maye be glorified, we desire also that all his workes maye be sene (according as they be in dede) excellent and prayse worthy: in such sorte, that if he punisheth vs, we maye thereby prayse the vprightnes of his iudgement: if he pardon oure fautes, we maye thereby haue occasiō to magnifye his mercy: when he performeth his promyse, we maye acknowledge him to be the infallible trueth, by effectlie require that there be nothinge at all done wherein the bryghtnes of his glorie be not shewed forth vnto vs: and

this is to geue vnto hym the laude and prayse of all goodnes.

¶ *The minister.*

What conclusion maye we gather of all that we haue hitherto spoken?

¶ *The child.*

Verely we maye well conclude of this, the saying of Christ (as hiche is the trueth it selfe: y this is life everlasting, to know the very liuing God, and him whome he hath sent, our sauour Christe: to know him (I say) to the end to redre due honor vnto him, that thereby he maye become vnto vs, not onely a Lorde and maister, but also a father and sauour: wherby also we on the other parte maye be his seruantes, his children, and a people wholly consecrated to his glorye.

1 hm. 17.

What everlasting life is offered vs by gods word.

¶ *The minister.*

What is the meane to come by a state so excellent?

¶ *The child.*

He hath for the same purpose left with vs his holy wordes, which is vnto vs (as it were) an entre into the kingdome of heauen.

¶ *The minister.*

Where shall we seeke for this holy word?

¶ *The child.*

It is cōtēnyed in the holy scripture.

¶ *The minister.*

Howe must we vse this word, to haue this profit by it?

¶ *The child.*

We must receyue it, beyinge perfidly persuaded therof in oure conscience, as of an vndoubted trueth sent down from heauen, submittingt our selues vnto it with obedience, louing it hartely with a feruent and vnfeyned affection, hauing it so imprinted in our hartes, that we maye folowe it and conforme our liues wholly vnto it.

We must graue diligence labour to learne gods word.

¶ *The minister.*

Doe all these thinges lye in our power?

¶ *The child.*

No verely, nor one of theym all: but God woorketh them in oure hartes, in this wise by his holy spirite.

¶ *The minister.*

Is it not required of our part, that we take payne, & doe oure diligence both to heare and to reade this doctrine which is set furth vnto vs?

¶ *The child.*

Yea forsooth: & firste it is requisite, that euery man priuately in his own house geue him selfe to the studie of this word: but principally every man is bound to haunt duly all such sermons as be made in the congregation of Christ, for the better vnderstandyng of this his doctrine.

¶ *The minister.*

Thinkest thou that it is not enough that euery man dooe geue diligence to re-

to rea-

reads gods worde in his owne house, on-
lesse they come also together to heare it
preached openly?

¶ *The child.*

I thinke for the least ways if God of
his goodnes doe proude suche meanes
that we may heare it.

¶ *The minister.*

What is the reason?

¶ *The child.*

Because our *sanior* hath set & estab-
lished this ordre in hys church, not to
the ende that. ii. or three onely shoulde
obserue it; but as a generall ordre for all
men: & he hath like wise declared that
this is the onely way to build hys church
and to preferue the same: let vs therefore
euery one be content to haue recourse to
this rule, and not become wyser then our
maister.

¶ *The minister.*

Is it then a thing necessary to haue pas-
siores and ministers in the congrega-
cion?

¶ *The child.*

Yea very necessary: & at theyr mouthes
men are bound to receyue the woorde of
the Lorde with all humble obedience: so
that whosoer doeth set light of the, and
regard not to heare the sayinges, they
conferme also the same, and deuote
them selues from the knowshipp of hys
locke.

¶ *The minister.*

Is it sufficient that we haue bene on-
ce instructed by theyr meanes: either el-
se must we heare theyr doctrine conti-
nually

¶ *The child.*

It is nothyng if a mā begyn well, vnlesse
he continue still in the same: for we must
keepe vs in Christes schole, and continue
still his scholers vnto the ende: and for that
cause he hath ordeyned Ministers in the
churche to teache vs continually in hys
name.

¶ *The minister.*

Is there no other meane besides hys
word, by whiche God sheweth hym selfe
vnto vs?

¶ *The child.*

God hath ordeined and coupled the Sa-
cramentes with the preaching of hys
woorde.

¶ *The minister.*

What thing is a Sacrament?

¶ *The child.*

Of Sacramentes A Sacramente is an outwarde token of
gods fauor, which by a visible signe dothe
represent vnto vs spirituall things: to the
end that gods promyses myght take the
more deepe roote in oure heartes: & that
we myghte so much the more surely ge-
ue credite vnto them.

¶ *The minister.*

What is this possible that a visible &

a material signe should haue such vertus
to certifie oure consciences?

¶ *The child.*

No, not of it selfe, but God hath ordai-
ned it for such an end.

¶ *The minister.*

Since it is the proper office of Goddes
holy spirite, to seale & imprinte the pro-
mises of God in our heartes, how ca thou
attribute or geue this proprietie vnto the
Sacramentes.

¶ *The child.*

There is a great difference betwene
the one & the other: for goddes spirite is
he alone, who in very deepe is hable to
touche & moue our heartes, to illumina-
te our mindes, & to assure our conscien-
ces, in suche sorte that all these ought to
be accounted and reputed hys only wor-
kes, so that the whole praye & glory
hereof ought to be geue vnto him on-
ly: yet this notwithstanding, it hath plea-
sed our Lorde to vie his Sacramentes as cer-
taine meanes aydes or instrumetes ther-
of, accordig as it seemed good vnto him,
without diminishinge (in the meane tyme)
any poynt of the vertue & working
of his spirite.

¶ *The minister.*

Thou meaneste then that the efficacy
or vertue of the Sacramentes doth not con-
syst in the outwarde elemente or visible
signe, but so farre furth as it pleaseth God
to moue the conscience therewith all by
the working of his spirite.

¶ *The child.*

I meane aen so: according as it is gods
pleasure to worke by meanes by him or-
deined without any derogacion therby to
his glorious power.

¶ *The minister.*

What moued God to institute such in-
strumetes or meanes?

¶ *The child.*

He ordeyned them to helpe and coun-
forte oure weake nature: for if we were
wholye of a spiritual nature, as the an-
gels are: then we were apt to consider
both God & hys manifolde graces or be-
nefices, after a spiritual manner also: but
forasmuch as we are clogged, with ear-
thely bodyes, it was needefull for vs
that God did institute sensible signes,
so represente vnto vs spirituall and hea-
uynly thynges for otherwise we could
not so wel comprehend them. Moreo-
uer it is necessarye for vs that al our sen-
ses be exercised in his hol: promyses, that
we mighte be the better stablished in the
same.

¶ *The minister.*

Since God hath ordeined his Sacramen-
tes for our necessitie: it were a point of
arrogancie and presumption to thinke
that they myghte be as well left, as
vsed.

47. Sunday.

Of Sacramentes.

The child. Yea saye teach: so that whosoever doeth willingly forbeare the vse of them, esteeming them as thynges more then needes are necessary, & of no importance, he dishonoureth Iesus Christ, he refuseth his gracious benefites, and doeth willingly quench his holy spirit.

The minister. But what sure certitude of gods grace be the Sacramentes hable to geue: leying bothe the godlye and wicked doe receiue them?

The child. Albeit the infidels & wicked doe make the grace (which is offered & presented vnto them by the sacramentes) voyde, and to stand them in none effect: yet it followeth not that theyr office & property is such for al that.

The minister. How is it then, & whē is it, that the Sacramentes doe produce or bring furth theyr operation and effect?

The child. When a man receyueh them in faith, leaning onely vnto our sauour Christ and his merites, seeking nothing els but him in them.

The minister. What meanest thou by saying that we may seke nothing els but, Christ in them?

The child. I signify thereby, that we may not occupye oure myndes in considering the outward or earthly signes, as though we would seke our health & saluacion in the: neither may we imagine that there is anye peculiere vertue inclosed or hidde in the: but contrariwise we do take the signe for an ayde or helpe to leade and to directe our mindes straight into heauē, to the intent that we maye there seke our sauour Christ, & al health and goodnes in him alone.

The minister. If faith then be required in the ministracion of the, how may it be if they are ordeined & geuen vnto vs to strengthe & stablishe vs in the faith, & to assure vs of Gods promises.

The child. It is not inough that faith be once begonne in vs for a tyme, but we must still nourishe it, & mayntaine it, so that it may grow daily, & be encreased in vs. For the nourishment, strength & encrease therefore of our faith, God hath geue vs the Sacramentes containing his merciful promises, the which thing Saint Paule declareth, saying that the vse of the is to seale or print the promises of God in our hartes.

The minister. But tell me: is not this a token of in-

fidelitie, when the promyses of God be not sufficient of them selues, to geue vs certeyne assurance, onlesse there be some visible sygne as an ayde ioyned vnto them?

The child. Verely as ye say, it is a token of a little slender & weake faith, & yet of that sort the faith of the most part of al the childre of God is & notwithstanding they cease not therefore to be called faithfull, albeit they haue not as yet attained vnto the perfection thereof. For so longe as we lye in this worlde, there abydeh continually certayn remnauntes of vnbeliefe in oure heine, & therefore we must endeavour by al meanes continually to profit & encrease in faith:

The minister. How many Sacramentes be there in 48. Sunday.
the church of Christ?

The child. There be but ii. which be commune vnto all menne, and whiche Christ him selfe ordayned for his whole faithfull be.

The minister. What be they?

The child. Baptisme, & the holy Supper.
In what point do they agree, & wherein differ they, the one from the other?

The child. Baptisme is vnto an entree into the Church: for it witnesseth vnto vs, that wheras we were before strangers frō God, he doth now receiue vs into his family. The Supper of the Lord is a testimonie vnto vs, that God will nourish and refreth vs with food: euen as a good maister of a house studieth to sustein & feede such as be of his householde.

The minister. To the end that we may vnderstand them both somuch the better, let vs consider them a part one after another: first what is the significacion of Baptisme?

The child. It standeth in ii. pointes: first our Lord representeth vnto vs herein, the remission of our finnes: secondly our regeneration.

The minister. What similitude hath water with those thynges, that it may represent them?

The child. Firste the remission of finnes is a manner of washing, whereby our soules are cleansed from their filthines: euen as the filthe of our body, is washed awaye with water.

The minister. What list thou of regeneration?

The child. Because the beginning of our regeneration

Gods children are not fully perfecte in this life.

Of Baptisme.

The significacion of Baptisme.

Eph. 5. rom. 6.

49. Sunday.

The mystery of the water in baptisme.

Of Sacramentes.

81

Wherefore the water is poured on the head.

ration standeth in the mortification of our nature, and the end that we become new creatures through f Spirit of God: therfore the water is poured vpon the head, to signifie that we are dead or buried: and that in such sorte; that our rising againe into a new life, is therewithall figured, in that, that the pouring of the water is but a thing of a very short continuance, and not ordeined that we shulde be drowned hereby.

¶ The minister.

The water doth not cleanse vs, but the blood of Christ only.

Thou meanest not that the water is the washing of our soules.

¶ The child.

No: for that belongeth to the blood of our Sauour Christ alone, which was shed that all our filth might be wiped away, and that we might be counted pure and without spotte euen before God: the while the thinge then taketh effect in vs, what time our consciences be sprinkled therewith by Goddes holy Spirit: but the Sacrament doth relesse and declare it vnto vs.

¶ The minister.

The water is not a bare figure.

Meaneest thou then that the water standeth in no other stead vnto vs but as a figure?

The promise is joyed in it.

It is such a figure, as the veritie ioyned vnto it: for as much as he keepeth his promises and deceiueth not: wherfore it is certain that remission of sinnes, and newnes of life is offered vnto vs in Baptisme, and that we receiue the same there.

¶ The minister.

Is this grace receiued indifferently of all men?

¶ The child.

No: for diuers through their wickednes, cause it to stande them in no steade: neuertheles the Sacrament loseth not his proprietie, albeit that none feelee the comfort thereof, but only the faithfull.

¶ The minister.

What thing is that, wherby our regeneration is wrought in vs?

¶ The child.

Wherby we are renewed in Spirit.

By the death and resurrection of our Sauour Christ: for his death standeth in this stead vnto vs, that by it our olde Adam is crucified, and our sinfull nature is (as it were) buried, so that it beareth no more rule in vs. As touching the newnes of life which is to be obediēt to Gods will, that we obtaine by his resurrection.

¶ The minister.

How do we obtaine this grace in Baptisme?

¶ The child.

Because we are there clothed with Christ and indued with his holy Spirit: so be that we make not our selues vnworthy of his promises, which be there giuen vnto vs.

¶ The minister.

As touching our parte, what is the right vse of Baptisme?

¶ The child.

The right vse therof standeth in faith & repentance: that is, in f we be sure that we haue our consciences cleansed in f blood of Christ. And in that we both fele in our selues, and make it knowne to other by our workes, that his Spirit abydeth in vs, to mortifie our affections, & so to make vs ready to do the will of God.

¶ The minister.

Shing al this is required in the right v-
sing of Baptisme, how is it that li-
children be baptised?

¶ The child.

I did not meane that faith & repentance ought alwayes to go before the ministracion of this Sacramēt, for that is only requisite in the that be of age, & discretion: so that it is sufficient, if the litle children shew furth the fruites of Baptisme, when they are comen to sufficient age to knowe it.

¶ The minister.

How wilt thou proue, that there is no inconuenience in this doing?

¶ The child.

For in like maner circumcissō was a Sacramēt of repentance, as Moses and the Prophetes do wimes: & also a Sacramēt of faith, as saint Paule teacheth, and yee God did not debarre litle children from the receiuing of the same.

¶ The minister.

No: but art thou able to proue sufficiently, that there is as good reason these shulde be receiued to Baptisme, as that the other shulde be circumcised?

¶ The child.

Yea, for the same promises which God did make vnto his people of Israel, are now extend vnto all coastes of this worlde.

¶ The minister.

And foloweth it therefore, that we must vse also the signet?

¶ The child.

Yea, if we will consider the thing effectually. For Christ hath not made vs partakers of that grace, which belōged in time paste to the children of Israel: the intent he wolde in vs diminish or obscure it: but rather to shew furth his goodness more suddenly, & in greater abountance.

¶ The minister.

Dost thou count then, that if we did deny Baptisme to litle children; the grace of God shulde be diminished by the coming of Christ?

¶ The child.

Yea surely: for we shulde be by that means destitute of the expresse signe of Gods bountifull mercie towards our children, the which thing they f were vnder f haue had. And in very deede this thing

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¶ The child.
We begin the right vsing of Baptisme from death.

¶ Sunday.

The Baptisme of infants.

Deu. 10. 16. 17. 18.

The promises which were made to the Jews, are now offered to all men.

